THE MIRROVR OF MARTYRS, THE FIRST AND SECOND PART:

In a ſhort View, liuely expreſſing the force of their Faith, the feruency of their Loue, the wiſdome of their Sayings, the patience of their Suffrings, &c.

¶ *With their Prayers and preparation for their laſt farewell.*

Whereunto are added two godly Letters written by Mr. *Bradford*, full of ſweet conſolation for all ſuch as are afflicted in conſcience.

Reuel. 12. 11.

¶ *They loued not their liues vnto the death.*

LONDON,
Printed by *E. A.* for *Robert Allot*, and are to be ſold at his ſhop in *Pauls* Church-yard, at the ſigne of the *Blacke Beare*.
1631.

TO
THE RIGHT
Worſhipfull, the Maſters, Wardens, and Aſſiſtants of the Worſhipfull Company of the Drapers *London*, *Clement Cotton* a Brother of, and a Wel-willer to that worthy Fraternity, wiſheth much and long proſperity.

Worſhipfull,

AND beloued, you were pleaſed at the requeſt of my

my much Honoured good friend, Sir ALLAN COTTON, *then Lord Maior of* London, (*whose Vertues and Worth deserue a lasting memory*) *louingly to admit me a member of your Society; since which time you haue afforded vnto me your kinde assistance towards the accomplishment of a Worke*

I had

I had then in hand, which in time conuenient shall (God willing) bee truely and thankefully re-acknowledged.

Now if to these former fauours, your Worships shal for the present vouchsafe to adde a third; namely, to permit this small Volume, intituled, The Mirrour of Martyrs, *(being the*

fruits of ſome ſpare houres) to paſſe abroad into the World vnder your patronage and protection, I ſhall hold my ſelfe yet further obliged vnto you all, and will endeuour euer to remaine

Your Worſhips
in all due
obſeruance,

Clement Cotton.

TO

All such as from a true heart delight to see the mighty power of Christ magnified in his Martyrs, saluation.

DEare Christian Reader, who either wanteſt leiſure to reade, or ability to buy that rich and plentifull Store-houſe of Story, Doctrine, and Comfort, the *Acts* and

Monuments: penned by the moſt innocent-hearted man of God, and true *Nathanael*, Maſter *Iohn Fox*: and yet knowing th'incomparable worth of the things contained therein, doeſt often wiſh thy ſelfe ſome of that precious ſtore for thy preſent vſe; Loe here, a Mirrour fetched thence, which howſoeuer, inregard of the ſmalneſſe, it cannot ſhew thee all; yet mayeſt thou here behold the choyce of many memorable things, which

which will yeeld thee ſound comfort, and profitable delight.

Accept then (good Reader, I pray thee, in ſtead of the greater) this little Inſtitution of a Chriſtian Martyr, with the ſame minde with which it is now offred vnto thee, and vſe it to the ſame ends for which it was at the firſt framed into this ſo ſmall a Volume: and if in reading the whole, or any part thereof, thou, or any of thine, doe reape but the leaſt good; bee

bee thankefull therefore to thy good God, and helpe mee with thy prayers.

Thine euer in Christ,

C. C.

The

The faithfull SOVLE, to her Spouse CHRIST.

I Am my Wel-beloueds, and my Wel-beloued is mine. Cant. 6. 2.

Set mee as a Seale on thine heart, & as a Signet vpon thine arme: for Loue *is strong as death:* Iealousie *is cruell as the graue: the coales thereof are fiery coales, and a vehement flame.* Cant. 8. 6.

Much water cannot quench Loue, *neither can the flouds drowne it: if a man should giue all the substance of his house for* Loue, *they would greatly contemne it.* Verse 7.

Deut. 15. 15.

¶ Remember that thou waſt a Bond-man in the Land of EGYPT: and that the Lord thy God redeemed thee.

Deut. 16. 3.

¶ Remember the day thou cameſt out of the Land of EGYPT, *all the dayes of thy life.*

A PREAMBLE BEFORE THE BOOKE.

HAppy, happy, yea thrice and euerlastingly happy is that Soule, which by Faith, feeles it selfe hand-fasted vnto Christ! Though it meet with a prosperous estate in this world, it easily swels not: and if it meet with th'aduerse things of the world, it easily quailes not: For it hath the Word of Christ, and the Spirit of Christ

Christ residing and dwelling in it. Shee is not to learne in whom shee hath beleeued: nor can euer finally be forced from beleeuing. Bring her to tryall, and proue whether of the two, *Christ* or *Belial*, she will imbrace; offer her Gold to forgoe *Christ*; shee greatly contemnes it: Let the mighty terrify with threats; she feares not their feare, nor is carefull, vpon perill of life, to giue them a direct answer: shee regards not whippings, she dreads not rackings: vpon honourable cõditions she esteemes the Prison a Palace; fetters of Iron, ornaments of fine Gold, the darkest dungeon, a delightsome dwelling:

ling: rather then ſhe will violate the chaſtity of her *Faith* to Chriſt her onely *Spouſe*, ſhe will willingly indure headding, and hanging; yea, burning and broyling. In a word, nothing can be able to ſeparate this ſweet Soule from that loue of God to her; which is in Chriſt Ieſus her Lord. Now the Image of ſuch a Soule who deſires to ſee, and by ſight thereof to bee transformed into the ſame Image: Let him often with a ſpirituall eye, prye into this *Mirrour* of *Martyrs* following: Where hee ſhall behold their Faith victorious, their Hope liuely, their Peace paſſing all vnderſtanding, their ioy vnſpeak-

ſpeakable and glorious: their ſpeech alwaies gracious, their prayers full of Feruor, their liues full of Beauty, their ends full of Honour: *This Honour haue all his Saints.*

Reuel.

Reuel. 7. 13.

WHat are these? And whence come these?

Verse 14.

THese are they that came out of great tribulation, and haue washed their long white Robes in the blood of the Lambe.

Verse 15.

THerefore are they in the presence of the Throne of God, and serue him day and night in his Temple, and hee that sitteth on the Throne, will dwell among them.

Verse

Verſe 16.

THey ſhal hunger no more, neither thirſt any more, neither ſhall the Sunne light on them, neither heat.

Verſe 17.

FOr the Lambe which is in the middeſt of the Throne, ſhall gouerne them, and ſhall leade them to the liuely Fountaines of waters, and God ſhall wipe away all teares from their eyes.

Reuel. 14. 12.

HEre is the patience of Saints: here are they that keepe the Commandements of God, and the faith of Ieſus.

THE

THE MIRROR OF the MARTYRS:

¶ *In a ſhort view liuely expreſſing and ſhewing the force of their Faith, the fernency of their Loue, the wiſdome of their Sayings, the patience of their Suffrings, their Conſtancy, Comforts, and ſweet Meditations in the middeſt of all their Conflicts.*

¶ With their Prayers and Preparation for their laſt farewell.

Biſhop Hooper.

THe godly Biſhop HOOPER being brought vnto the place where hee ſhould ſuffer, ſeeing a Pardon lying vpon a Stoole,

Stoole, to be tendred vnto him if he ſhould recant, cryed to them that ſtood by, *If you loue my ſoule, away with it.*

A blinde Boy being ſuffered to come vnto him (after much intreaty) to confer with him: Maſter *Hooper* hearing his talke, the water ſtood in his eyes: *Ah poore Boy ſaid hee, God hath taken from thee the ſight of thy bodily eyes, for what cauſe he beſt knoweth: but he hath giuen thee another ſight much more precious; for he hath indued thy ſoule with the eye of knowledge and faith. God giue thee grace, that thou loſe not that ſight: for then ſhouldſt thou be blinde both in body and ſoule.*

The day before his Martyrdome, he ſpent the moſt of the day in Praier, vnleſſe any were licenſed to ſpeake with him, amongſt the which Sir *Anthony Kingſton* was one: who being brought into his Cham-

ber

ber, found him at prayer, and at the firſt view of him, burſt forth into teares. Maſter *Hooper* on the ſudden knew him not. Then ſaid Sir *Anthony*, *Why (my Lord) know you not me, an old friend of yours*, Anthony Kingſton?

Yes, Maſter *Kingſton*, *I know you well*, ſaid Maſter *Hooper*, *and I am glad to ſee you in good health, and doe praiſe God for it.*

Kingſton. *But I am ſorry to ſee you in this caſe: for, as I underſtand, you are come hither to dye: but (alas) conſider that life is ſweet, and death is bitter. Therefore ſeeing life may be had, deſire to liue, for life hereafter may doe good.*

Hooper. *Indeed it is very true, Maſter* Kingſton, *I am come hither to dye, and to end this life here; becauſe I will not gain-ſay the former truth I haue heretofore taught in this Diocеſſe amongſt you: and I thanke you for your friendly*

counſell,

counſell, though not ſo friendly as I could haue wiſhed it. Life indeed is ſweet, and death is bitter; but (alas) conſider that the death to come is more bitter, and the Life to come more ſweet. Therefore for the deſire and loue I haue to the one, and the feare and terrour I haue of th'other, I doe not ſo much regard this death, nor eſteeme this life: but haue ſettled my ſelfe through the ſtrength of Gods Spirit, patiently to paſſe thorow the torments and extremities of the fire now prepared for me, rather then to deny Gods Word and Truth.

The night before he ſuffered, his deſire was to goe to bed that night betimes, ſaying, *That he had many things to thinke on:* and ſo did at fiue of the clocke, and ſlept one ſleep ſoundly, and beſtowed the reſt of the night after in prayer. Being got vp in the morning, hee deſired that none ſhould come

come vnto him, that he might be ſolitary till the houre of his death.

Biſhop Ridley.

VVOrthy Biſhop *Ridley* going to his burning at *Oxford*, looking backe, eſpyed Maſter *Latimer* cõming after: to whom he ſaid; *Oh, be you there? Yea*, (ſaid Father *Latimer*) *haue after as faſt as I can.* Being come to the Stake, he ranne to Maſter *Latimer*, imbraced him, and kiſſed him, and (as they that ſtood neere reported) comforted him, ſaying: *Be of good comfort, Brother; for God will either aſſwage the fury of the fire, or elſe ſtrengthen vs to abide it.*

Being at the Stake, he held vp both his hands to Heauen, and ſaid: *Oh heauenly Father, I*

giue thee moſt hearty thankes, that thou haſt called me to be a Profeſſor of thee, euen vnto death.

A Faggot being brought which was kindled with fire, and laid downe at Maſter *Ridley's* feet, Father *Latimer* ſpake on this manner to him: *Be of good comfort* (Maſter *Ridley*) *and play the man: we ſhall, by Gods grace, light ſuch a Candle this day in* England, *as I truſt ſhall neuer be put out.*

By reaſon the fire was ill made, Maſter *Ridley* continued long in his torments, in ſo much as he often cryed, *I cannot burne: for Chriſt's ſake let the fire come to me: Lord haue mercy vpon me: let the fire come to me, I cannot burne.*

Maſter *Ridley* before his death entreating earneſtly vpon his knees to ſpeake but two or three words, had his mouth ſtopped by the Bailiffe and Vice-chancellor with this Item,

tem, that if he would reuoke his erronious opinions, and recant, he ſhould haue liberty, not onely ſo to doe, but alſo the benefit of a Subiect, to wit, his life. Not otherwiſe, ſaid Maſter *Ridley*? No, ſaid the Vice-chancellor: therefore if you will not ſo doe, there is no remedy, but you muſt ſuffer for your deſert. Well, ſaid Maſter *Ridley*, *So long as breath is in my body, I will neuer deny my Lord Chriſt, and his knowne Truth: Gods will be done in me.* And with that he roſe vp, and ſaid with a loud voice, *Well, then I commit our cauſe to Almighty God, which ſhall indifferently iudge all.*

Mr. *Iohn Philpot.*

THe valiant ſeruant of Chriſt, Maſter *Iohn Philpot*, hauing the newes of his death

brought him by one of the Sherifes men, that he muſt the next day be burnt at a ſtake, ſaid, *I am ready: God grant me ſtrength, and a ioyfull reſurrection.* And ſo went to his Chamber, and powred out his ſpirit vnto the Lord, giuing him moſt hearty thankes, that hee had made him worthy to ſuffer for his truth.

As he was entring into *Smithfield*, the paſſage was ſomewhat foule, and two Officers tooke him vp to beare him to the ſtake. Then he ſaid merrily, *What? will yee make me a* Pope? *I am content to goe to my iourneys end on foot.* But firſt comming into *Smithfield*, hee kneeled downe there, ſaying theſe words, *I will pay my vowes in thee, O* Smithfield.

Iohn

Iohn Bradford.

HOly *Bradford* hauing newes brought him in great haſte by the Keepers Wife of the * Counter, that he ſhould be burned the next day, and that his Chaine was a buying: with that put off his Cap, and lifting vp his eyes to Heauen, ſaid: *I thanke God for it: I haue long looked for this time, and therefore it commeth not to me now ſuddenly; but as a thing expected euery houre: the Lord make mee worthy thereof.* After which he went alone, and prayed ſecretly a long time.

In Breadſtreet.

A little before they carried him from the Counter to Newgate, he made a notable prayer of his farewell, with ſuch plenty of teares, and abundance of the Spirit of prai-

er, that it rauiſhed the mindes of the hearers.

Alſo when he ſhifted himſelfe with a cleane ſhirt that was made for his burning, hee made ſuch a Prayer of the wedding Garment, that ſome there preſent ſo admired him, that their eyes were no leſſe thorowly occupied in beholding him, then their eares gaue place to the hearing of his prayers.

At his departing the Chamber, hee made in like ſort a prayer, in which he vehemently deſired of God that his words might not be ſpoken in vaine.

¶ His behauiour at his death.

MAſter *Bradford* comming to the Stake, fell flat vpon his face, praying the ſpace of one minute of an houre: the Sherife

Sherife willed him to make an end, becauſe the preaſe was great. At that word, ſtanding vpon his feet, he took a Fagot in his hand, and kiſſed it, and ſo likewiſe the Stake: ſo putting off his Rayment, he went to the Stake, holding vp his hands, & caſting vp his countenance to Heauen, ſaid thus, O England, England, *repent thee of thy ſinnes, repent thee of thy ſinnes, &c.*

To the yong man that ſuffered with him, he ſaid, *Bee of good comfort, Brother, for we ſhall haue a merry ſupper with the Lord this night*, and ſpake no more words that any man heard, but imbracing the Reeds, ſaid thus, *Straight is the Way, and narrow is the Gate that leadeth vnto Life eternall, and few there be that finde it.*

Mr. *William Tims.*

VVIlliam *Tims*, being conuented before Biſhop *Bonner* and *Wincheſter*: *Tims* (ſaid the Biſhops) *thou haſt a good freſh ſpirit, it were well if thou hadſt learning to thy ſpirit.* *Yea* (*my Lords*) *ſaid* Tims, *and it were well alſo that as you be learned men, ſo yee had a good Spirit to your learning.*

Biſhop *Latimer.*

REuerend *Latimer* writes thus to Biſhop *Ridley*, Lo, Sir, I haue blotted your papers, & plaid the foole egregiouſly: but ſo I thought it better, then not to fulfill your requeſt at this time. Pardon me, & pray for me: *Pray for me, pray for me, I ſay: for I am ſometimes ſo feare-*

full

full, that I could creepe into a mouſe-hole: Sometimes God doth viſit me againe with his comforts. So he is coming and going, comming and going, to teach me to know mine owne infirmity, that I might thanke him who is worthy, leſt I ſhould robbe him of his glory, as many doe, and almoſt all the World. Fare yee well.

¶ *The 3. requeſts which Father* Latimer *was wont to make.*

THe firſt was, that as God had appointed him to be a Preacher of his Word; ſo alſo he would giue him grace to ſtand to his Doctrine vnto the death, *and that he might giue his* * *heart-blood for the ſame.* 1.

The ſecond was, that God of his mercy would reſtore his Goſpell to *England* once againe: and theſe words, *once againe, once againe*, he did ſo inculcate and beat into the eares

* His blood violently guſhed out of his heart, at his burning at Oxford.

of the Lord, as though he had ſeene God face to face, and would haue no nay.

His third requeſt was for the Lady *Elizabeth*, our late Soueraigne, whom in his praier he was wont to name, *and, euen with teares begged of God, that ſhe might liue to be a comfort to this comfortleſſe Realme.*

Biſhop Ridley.

Ridley writes thus in a Letter to *Bradford*, We looke euery day to be called on: I weene I am the weakeſt many wayes of our company: and yet I thanke our Lord God and heauenly Father through Chriſt, *that ſince I heard of our deare Brother* Rogers *departing, and his ſtout confeſſion of Chriſt and his Truth euen vnto death, mine heart, bleſſed be God, reioyced ſo in it, that ſince that time (I ſay*

I neue-

I neuer felt any lumpiſhneſſe nor heauineſſe of heart, as I grant I haue felt ſometimes before: O good Brother Bradford, *bleſſed be God for thee, and bleſſed bee the time that euer I knew thee.*

Iohn Rogers.

MAſter *Rogers*, that Morning he ſhould be burned, being in a ſound ſleepe, was hardly awaked with much ſhogging, when the Keepers wife came ſuddenly vp to giue him warning of his burning. At length being awaked, and bid to make haſte, *Nay then* (ſaid he) *and if it be ſo, I ſhall not need to tye my poynts.*

The Sunday before he ſuffered, he dranke to Mr. *Hooper*, being then in a Chamber vnderneath him in Newgate, and bade them commend him to him, and to tell him, *That there*

was

was neuer little fellow would better ſticke to a man, then he would ſtick to him: Suppoſing they ſhould haue beene burned together.

Lawrence Saunders.

MAſter *Saunders* at the time of his firſt examination before *Stephen Gardiner*, reported to his Bed-fellow that lay with him the night following, *That in the time of his examination, he was ſo wonderfully comforted, that not onely in his ſpirit, but alſo in body he receiued a certaine taſte of that holy communion of Saints; whilſt a moſt pleaſant refreſhing iſſued from euery part and member of his body, vnto the ſeat of the heart, and from thence did ebbe and flow to and fro vnto all the parts againe.*

In a Letter to his Wife: *Faine would this fleſh make ſtrange of that which the ſpirit doth imbrace.*

brace. Oh, Lord, how loth is this loitring ſluggard to paſſe forth into Gods path! It fancieth, forſooth, much feare of fray-bugs? and were it not for the force of Faith, which pulleth it forwards by the reines of Gods moſt ſweet promiſe; and hope which pricketh on behinde; great aduenture there would be of fainting by the way. But bleſſed, and euerlaſtingly bleſſed be that heauēly Father of ours, who in his Chriſt our All-ſufficient Sauiour, hath vouchſafed to ſhine in our hearts, by the light of his knowledge in the face of IESVS CHRIST.

His Wife comming to viſit him in priſon, was forbidden to enter the priſon; by reaſon whereof the Keeper took the little Babe ſhe had in her armes, and carried him to his Father. *Lawrence Saunders* ſeeing him, reioyced greatly, ſaying, *That he eſteemed more of ſuch a Boy, then if* 2000. li. *ſhould be giuen him.* And to the ſtanders

ders by, which praiſed the goodlineſſe of the childe, he ſaid, *What man fearing God, would not loſe his life preſently, rather then by preſeruing it here, he ſhould adiudge this Boy to be a Baſtard, and his Wife an Whore, and himſelfe an Whore-monger? yea were there no other cauſe why a man of my eſtate ſhould loſe his life, yet who would not giue it, to auouch this childe to be legitimate, and his marriage to be lawfull and holy?*

Being come to the Stake where he was burned, he fell proſtrate to the ground and prayed: And riſing vp againe, hee tooke the Stake in his armes, to which he ſhould be chained, and kiſſed it, ſaying, *Welcome, the Croſſe of Chriſt; Welcome, euerlaſting Life.*

Robert Glouer, Gent.

MAſter *Glouer*, a day or two before he ſhould be burnt, felt his heart ſo lumpiſh and heauy, that he found in himſelfe no aptneſſe nor willingneſſe to dye, but rather a dulneſſe of ſpirit, full of much diſcomfort to beare the bitter Croſſe of Martyrdome ready now to bee laid vpon him: Whereupon, fearing in himſelfe leſt the Lord had vtterly withdrawne his wonted fauour from him; he made his mone to one *Auguſtine Bernhere*, his deare friend, ſignifying vnto him how earneſtly he had prayed vnto the Lord, and yet could receiue no motion nor ſence of any comfort from him.

To whom the ſaid *Auſten* anſwering, deſired him patiently

cntly to wait the Lords leiſure, howſoeuer his preſent feeling was, and to play the man; nothing doubting but the Lord in due ſeaſon would ſatisfie his deſire with plenty of Conſolation, whereof hee ſaid, *He was right certaine and ſure.* And therefore deſired him, whenſoeuer any feeling of Gods heauenly mercies ſhould beginne to touch his heart, that he would giue him ſome ſigne thereof.

The next day, when the time of his Martyrdome was come, and as hee was going to the Stake, and come to the ſight of it, albeit al the night before praying for comfort and courage, he felt no anſwer of his prayer: ſuddenly hee was ſo mightily repleniſhed with the comfort of Gods holy Spirit and heauenly ioyes, that hee cryed out, clapping his hands to *Auſten*, ſaying theſe words,

He

He is come, Auſten, *he is come, he is come*: and that with ſuch ioy and alacrity, as one ſeeming rather to be riſen from ſome deadly danger, to liberty of life, then as one paſſing out of this World by any paines of death.

Mr. *Iohn Lambart*.

Iohn Lambart, hauing his nether parts conſumed with fire, lifting vp ſuch hands as he had, and his fingers ends flaming with fire, cryed to the people, *None but Chriſt, None but Chriſt*.

Adam Damplip.

THis good man being aduertized by his Keeper, that his executiõ drew neere, was neuer ſeene to quaile, but was

was as merry, and ate his Supper that night as cheerefully as euer he did in all his life; at which his Keeper and the reſt of the Priſoners wondering, asked him how he could take ſuch newes ſo chearefully? *Ah, my Maſters* (ſaith he) *doe yee thinke I haue beene thus long Gods Priſoner in the Marſhalſey, and haue not yet learned to dye? Yes, yes, I doubt not but God will ſtrengthen me therein.*

Kerby, Martyr.

ONe *Kerby* being counſelled by Maſter *Winkfield* to pitty himſelfe, and to take no more vpon him then hee ſhould bee able to performe: The fire (ſaith he) is hot, the terror is great, the paine will be extreme, and life is ſweet. To whom *Kerby* anſwered, Maſter *Winkfield, be at my burning,*

ning, and you ſhall ſay, There ſtandeth a Chriſtian Souldier in the fire. For I know, that Fire, and Water, Sword, and all other things are in the hands of God, who will ſuffer no more to be laid vpon vs, then he will giue ſtrength to beare.

¶ *The ſpeech of* Roger Clarke, *burned at the ſame time.*

FIght (ſaid he) *for your God, for he hath not long to continue.*

Thomas Bilney.

MAſter *Thomas Bilney*, being put in minde, that though the fire which hee ſhould ſuffer the next day, ſhould be of great heat vnto his body, yet the comfort of Gods Spirit ſhould coole it, to his euerlaſting comfort and refreſh-

refreshing. At these words, putting his finger towards the flame of the Candle then burning before them (as also hee diuers times did) and feeling the heat thereof; *O* (said hee) *I feele by experience, and haue knowne it long by Philosophy, that fire by Gods ordinance is naturally hot, but yet I am perswaded by Gods holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: And I constantly beleeue, that howsoeuer the stubble of this my body shall be wasted by it, yet my soule and Spirit shall be purged thereby. A paine for the time: after which notwithstanding followeth vnspeakeable Ioy:* And then entreated notably vpon the first and second verses of the 43. Chapter of *Esaias*, which sentences, for the ioy and comfort some of his friends tooke in them, caused them

them to be faire written out; the comfort whereof they left not to their dying day. The ſaid *Bilney*, being viſited by certaine of his friends the night before he ſuffered, they found him eating an Alebrew, with ſuch a cheerefull heart and quiet mind, as made them wonder thereat, ſaying, They were not a little glad to ſee him at that time ſo cheerefully to refreſh himſelfe. To whom he made this anſwer, O (ſaid he) *I follow the example of the Husbandmen in the Country, who having a ruinous houſe to dwell in, doe yet beſtow coſt ſo long as they remaine in it, to vphold the ſame: And ſo doe I now with this ruinous houſe of my body, refreſhing the ſame as you ſee with theſe good creatures of God.*

Iames

Iames Baynam.

THis *Baynam*, as he ſtood at the Stake, in the middeſt of the flaming fire, which fire had halfe conſumed his armes and his legges, he was heard to ſpeake theſe words, *O ye Papiſts, behold, ye looke for Miracles, and here ye may ſee a Miracle, for in this fire I feele no more paine, then if I were in a Bed of Downe; but it is to me as ſweet as a Bed of Roſes.*

Henry Voes.

THe like ſpeech I finde of a young man burnt at *Bruxels*, who when the fire was kindled at his feet, ſaid, *Me thinkes you ſtrew Roſes vnder my feet.*

Hugh

Hugh Lauerocke.

THis *Lauerocke* a lame Cripple, and *Iohn Apprice*, a blinde man, being chained both of them to the Stake; *Lauerocke* casting away his Crutch, and comforting his fellow Martyr, ſaid, *Be of good comfort, my brother, for my Lord of* London *is our good Phyſician: He will ſhortly cure vs both: thee of thy blindneſſe, and me of my lameneſſe.*

William Hunter.

WIlliam *Hunter*, Apprentice, of the age of 19. yeeres, ſtanding at the Stake, ſaid, *Sunne of God, ſhine vpon me:* and immediatly, the Sunne in the Element ſhone out of a darke Cloud (for it was

was a gloomy day) ſo full in his face, that he was conſtrained to turne his face another way. The ſaid *William Hunter*, being brought downe from *London* to be burnt, remained by the way two dayes at *Burntwood*, whither his Father and Mother came to comfort him, who heartily deſired of God that he might continue in the good way he had begun, vnto the end. And his Mother ſaid vnto him, That ſhe was glad ſhe was euer ſo happy as to beare ſuch a Son, who could finde in his heart to loſe his life for Chriſts ſake. Then ſaid *William* to his Mother: *For my little paine which I ſhall ſuffer, which is alſo but for a moment, Chriſt hath promiſed me.* *Mother* (ſaith he) *a Crowne of life. And may not you be glad of that, Mother?* With that his Mother kneeled downe on her knees, ſaying, *I pray GOD ſtrengthen*

ſtrengthen thee, my Sonne, vnto the end. And I thinke thee as well beſtowed, as any Childe that euer I bare. At which words Maſter *Higbed* (one that was then to ſuffer for the ſame cauſe) tooke her in his armes, ſaying, I reioyce much to ſee you in this minde, and you haue good cauſe ſo to doe.

Robert Samuel.

MAſter *Robert Samuel*, Miniſter, was kept in ſtraight priſon by the Biſhops Chancellour of *Norwich*: Wherein hee was chained boult vpright to a great Poſt, in ſuch ſort, that ſtanding only on tip-toe, he was faine to ſtay vp the whole poize of his body thereby. And to make amends, they added a farre greater torment, keeping him without meate and drinke,

whereby hee was miſerably vexed with hunger and thirſt, ſaying that hee had allowed him euery day two or three mouthfuls of bread, and three ſpoonfuls of water, rather to reſerue him to further torment, then to preſerue his life. O the worthy conſtancy of the Martyr! O pittileſſe hearts of the Papiſts, worthy to bee complained of before God & nature! O the wonderfull ſtrength of Chriſt in his Martyrs! How ofttimes would he haue drunke his owne Water, but his body was ſo dried vp with long emptineſſe, that he was not able to make water, no not ſo much as one drop!

Now after hee had beene thus long famiſhed with hunger (ſee a ſtrange thing that hapned to him, of which himſelfe was the reporter!) hee fell, as it were, into a ſlumber, at which time one clad all in white,

white, ſeemed to ſtand before him: which miniſtred comfort vnto him, by theſe words, *Samuel, Samuel, be of good cheere, and take a good heart vnto thee: for after this day, thou ſhalt neuer hunger nor thirſt:* Which thing came euen to paſſe accordingly: for ſpeedily after, he was burned, and from that time till he ſhould ſuffer, he felt neither hunger nor thirſt.

Cut. Simpſon, Deacon.

CVthbert *Simpſons* patience was thus commended by Biſhop *Bonner*: Ye ſee, ſaith *Bonner*, what a perſonable man this is: and touching his patience, I ſay vnto you, that if he were not an Hereticke, I would affirme, that he were a man of the greateſt patience that euer yet came before me: For I tell you, hee hath beene

thrice racked in one day. Alſo in my houſe he hath felt ſome ſorrow, and yet I neuer ſaw his patience broken.

The day before he was condemned (being in the ſtockes in the Biſhops Cole-houſe) *Cloney* his Keeper came in with the Keyes about 9. of the clocke at night after his vſuall manner, to view his priſon, and to ſee whether all were preſent: who when hee ſpied the ſaid *Cutbert* to bee there, departed againe, locking the doores after him.

Within two houres after, at a 11. of the clocke towards midnight (whether awake or in a ſlumber I cannot ſay) hee heard one comming in, firſt opening the outward doore, then the ſecond, and after, the third doore, and ſo looking in to the ſaid *Cutbert*, hauing no Candle nor Linke that hee could ſee, but giuing a bright-

neſſe

neſſe and light moſt comfortable and ioyfull to his heart, ſaying, *Ha*, vnto him; and departed away againe. Who it was he could not tell. But this he declared foure or fiue times with his owne mouth to one Maſter AVSTEN, to his Wife, and THOMAS SAMPSON, beſides many others in *Newgate*, a little before his death. At the ſight wherof he receiued ſuch a ioyfull comfort, that hee alſo expreſſed no little ioy and ſolace in telling of it.

Iohn Rough.

MAſter IOHN ROVGH Miniſter, hauing beene at the burning of one *Auſto* in *Smithfield*, returning homeward, met Maſter *Farrar*, a Merchant of *Hallifax*, who asked, Where he had beene?

I haue beene, ſaith he, where I would not for one of mine eyes but I had beene. Where haue you bene, ſaid Maſter *Farrar?* Forſooth, ſaid he, *I haue beene to learne the way.* And ſo told him the whole matter of the burning of *Auſto*, where ſhortly after hee was burned himſelfe.

D. *Rowland Taylor.*

MAſter Doctor *Taylor* being come to *Chelmesford*, in the way towards his Martyrdome, was receiued there, of the Sheriffe of *Suffolke*, to conduct him to *Hadley* to bee burnt. At Supper, the Sherife of *Eſſex* laboured him with might and maine tō haue him returne to the vnity of the Catholicke Romiſh Church, affirming that that which hee ſpake,

ſpake, proceeded of a good heart and good will towards him, and thereupon dranke to him. The Yeomen of the Guard alſo ſaid, Vpon that condition (Maſter Doctor) we all drinke to you. When they had all dranke, and the Cup was come to him, he ſtayed a while, as one ſtudying what anſwer hee might giue. At length he ſpake thus to them: Maſter Sherife, and my Maſters all, I heartily thanke you of your good will: I haue giuen eare to your words: and, to be plaine with you, I doe perceiue that I haue beene deceyued my ſelfe, and am like to deceiue a great many at *Hadley* of their expectation. At which ſpeech they all reioyced: Yea, good Maſter Doctor, ſaid the Sherife, it is the comfortableſt word you ſpake yet. Why ſhould yee caſt away your ſelfe in vaine? play a wiſe

mans part, and I dare warrant you you ſhall haue fauour. And then they began to pray him to explaine his meaning further vnto them.

Then ſaid Doctor *Taylor*, I will tell you how I am deceiued my ſelfe, and how I thinke I ſhall deceiue a great many: *I am, as you ſee, a man that hath a great Carkeiſe, which I thought ſhould haue beene buried in* Hadley *Church-yard, had I died in my bed, as I well hoped I ſhould haue done: but therein I ſee I was deceiued: And there are a great many of Wormes in* Hadley *Church-yard, that ſhould haue had iolly feeding vpon this Carkeiſe, which they haue long looked for. But now I know we be deceiued, both I and they; for this Carkeiſe muſt be burnt to aſhes, and ſo ſhall they loſe their bait and feeding which they expected.*

The ſame Morning in which he was called vp by the Sherife

rise to goe to his burning, about three of the clocke in the morning, being suddenly awaked out of his sound sleep, he sate vp in his bed, and putting on his Shirt, he had these words; speaking somewhat thicke, after his accustomed manner; *A horson theeues, Ah horson theeues, robbe God of his honour, robbe God of his honour?*

Being risen and tying his poynts, he cast his armes about a balke which was in the Chamber betweene Master *Bradfords* Bed and his, and clasping his hands about it; *O Master Bradford* (saith he) *what a great swing should I giue, if I were hanged?*

Being come within two miles of *Hadley*, he desired to light off his Horse to make water. Which done, he leapt, and fetcht a friske or twaine, as men commonly doe in dancing. Why, Master Doctor,

ſaid the Sherife, how doe you now? Well, I thanke God, Maſter Sherife (ſaid he) neuer better: *For now I know I am almoſt at home, & lacke but two ſtyles to goe ouer, and I am euen at my Fathers houſe.* But, Maſter Sherife, ſhall we not goe thorow *Hadley*? Yes, you ſhall, ſaid the Sherife.

Then, ſaid hee, *O God, & thanke thee, that I ſhall yet once ere I dye, ſee my flocke, whom thou, Lord, knoweſt, I haue moſt dearely loued, and truely taught. Good Lord bleſſe them, and keepe them ſtedfaſt in thy truth.*

At the time of his degrading by Biſhop *Bonner*, being furniſhed fully with all his attyre, according to their ridiculous cuſtome, hee ſet his hands by his ſide walking vp & downe, and ſaid: *How ſay yee now, my Lord, am & not a goodly foole? How ſay yee, my Maſters? & If I were now in Cheape, ſhould I not haue*

haue Boyes enow to laugh at theſe apiſh toyes, and toying trumperies? When all his trinkets were taken from him, hee ſaid, Good Lord deliuer mee from you: and going from them vp to his Chamber, hee ſaid, *Good Lord deliuer me from you, Good Lord deliuer me from you.*

Iohn Leaſe.

THis *Iohn Leaſe*, a Prentice to one *Humphrey Gawdy*, Tallow-Chandler, who was burned with Mr. *Iohn Bradford*, had two Bils ſent him into the Counter in Breadſtreet, after his iudgement: the one contayning a Recantation; the other his Confeſſion: to know to which of them hee would ſubſcribe. Hearing firſt the Bill of his recantation read vnto him (becauſe

cauſe hee could neither write nor read himſelfe) that he refuſed: and when he heard the other read vnto him, which hee well liked of, *in ſtead of a pen, he tooke a pin, and ſo pricking his hand, ſprinkled the blood vpon the ſaid Bill, willing the Reader thereof to ſhew the Biſhop, that he had ſealed the ſame with his blood already.*

Richard Woodman.

THe conflicts which *Richard Woodman* had with the feare of death, recorded in his owne words, as followeth.

Then three dayes after, my Lord Chamberlaine ſent three of his men to take me, whoſe names were *Deane*, *Ieffrey*, and *Frauncis*. I being at plough with my folkes, right in the way

way as they were comming to my Houſe, leaſt miſtruſting them of all other, came vnto them, and asked them how they did? And they ſaid, they arreſted me in the King and Queenes name, & that I muſt goe with them to my Lord Chamberlaine their Maſter. Which words made my fleſh to tremble and quake, in regard the thing was ſuddaine. But I anſwered them, that I would goe with them. Yet I deſired them to goe with me to my Houſe, that I might breake my faſt, & pur on ſome other geare. And they ſaid I ſhould. Then I remembred my ſelfe, ſaying in my heart, *Why am I thus afraid? They can lay none euill to my charge; If they kill me for well-doing, I may thinke my ſelfe happy. I remembred how I was contented gladly to die before in that quarrell, and ſo haue continued euer ſince, and ſhould I now*

feare

feare to dye? God forbid I ſhould, for then were all my labour in vaine.

So by and by I was perſwaded, I praiſe God, conſidering it was but the frailty of my fleſh, which was loth to foregoe my Wife, Children, and goods: for I ſaw nothing but preſent death before mine eyes. *And as ſoone as I was perſwaded in mine heart to dye, I regarded nothing in this World, but was as merry, glad, and ioyfull, I praiſe God, as euer I was. This battell laſted but a quarter of an houre, but it was ſharper for the time, then death, I dare ſay.*

Maſter *Glouer.*

Robert Glouer had a contrary effect in his troubles, as his owne words teſtifie. After I came into priſon (ſaith hee) and

and had repoſed my ſelfe a while, I wept for ioy & gladneſſe my belly full, muſing much of the great mercies of God, and, as it were, ſaying thus vnto my ſelfe, *O Lord, who am I, on whom thou ſhouldeſt beſtow thus thy great mercy, to bee numbred among thy Saints, which ſuffer for thy Goſpel ſake?* And ſo beholding on the one ſide my imperfection, vnableneſſe, ſinfull miſery, and vnworthineſſe; and on the other ſide, the greatneſſe of Gods mercy, to be called to ſo high promotion, I was, as it were, amazed, & ouercome for a while with ioy and gladneſſe, concluding thus with my ſelfe in mine heart, *O Lord, thou ſheweſt power in weakeneſſe, wiſedome in fooliſhneſſe, mercy in ſinfulneſſe: who ſhall let thee to chooſe where and whom thou wilt? As I haue euer zealouſly loued the profeſſion of thy VVord, ſo haue I euer thought my ſelfe*

ſelfe vnworthy to bee partaker of the afflictions of the ſame.

The ſame *Robert Glouer*, at one time was much diſcouraged by Satan, not to perſeuere in his ſuffering, ſuggetting to him his vnworthineſſe to ſuffer for Chriſt and his Goſpell. But theſe his ſuggeſtions were thus repelled by him:

What were all thoſe whom God in former time choſe to be his witneſſes? were they not men ſubiect to ſinne and imperfection: as other men be? All we, ſaith *Iohn*, *haue receiued of his fulneſſe. They were no bringers of any goodneſſe to God: they were all together receiuers. They choſe not God firſt, but he choſe them. They loued not God firſt, but he loued them; yea when they were enemies to him, and full of ſinne. He is and will be the ſame God ſtill: As rich in mercy, as mighty; as ready, as willing to forgiue ſinnes now without reſpect of perſons, as he was then;*

and

and ſo will be to the worlds end, to all that call vpon him. It is no arroganey, nor preſumption in any man to burthen God with his promiſe, challenging his ayd and aſſiſtance in all perils and dangers; calling vpon him in the name of Chriſt, for whoſe ſake, whoſoeuer commeth to the Father, is ſure to receiue more then he can wiſh or deſire.

I alſo anſwered the Enemy on this manner: I am a ſinner, and therefore vnworthy to be a Martyr. *What then? muſt I deny Gods Word, becauſe I am a ſinner; and not worthy to profeſſe it? VVhat bring I to paſſe in ſo doing, but adding ſinne to ſinne? VVhat is a greater ſinne, then to deny the Truth of Chriſts Goſpell? I might alſo by the like reaſon forbeare to doe any of Gods Commandements: when I am prouoked to pray, the Enemy may ſay vnto me, Thou art not worthy to pray, and therefore I ſhall not pray. I ſhall*

not

not forbeare to ſteale, &c. becauſe I am not worthy to doe any of Gods Commandements. Theſe be deluſions of the Deuill, which muſt be ouercome by continuance of praier, and with the VVord of God, applyed according to the meaſure of euery mans gift.

George VViſe-heart.

THis *VViſe-heart*, a Scottiſh-man, (rightly ſo called in regard of that true wiſedome of the Spirit, wherwith his heart was filled) being come to the place of execution, the Hang-man came vnto him vpon his knees, crauing forgiueneſſe of him. To whom he anſwered, *Come hither to me.* When he was come nie him, he kiſſed his cheeke, and ſaid, *Lo, here is a ſigne that I forgiue thee; my heart, doe thine office.*

And

And by and by he was put vpon the Gibbet, and martyred.

VValter Mill.

VValter Mill, a Scottiſh Miniſter, being diſturbed in his prayer in the time of his examination, hauing ended the ſame, ſaid; We ought more to obey God then men. I ſerue one more mighty, euen th'omnipotent Lord. And where yee call mee Sir *VValter*, they vſually call mee *VValter*, and not Sir *VValter*. *I haue bene one of the Popes Knights too long.*

Being threatned with the ſentence of death: I know I muſt dye once, ſaith hee, and therefore as Chriſt ſaid to *Iudas*, *Quod facis, fac citius*, *Yee ſhall know, that I will not recant the truth; for I am Corne, I am*

no

no Chaffe: I will not be blowne away with the wind, nor burſt with the flaile: I will abide both.

Patrick Hamleton.

MAſter *Patrick Hamleton*, being in the fire, was heard by certaine faithful men of credit then aliue, there to cite and appeale the blacke-Frier *Campbell* that accuſed him, *to appeare before the high God, as generall Iudge of all men, to anſwer to the innocency of his death, and whether his accuſation were iuſt or no betweene that and a certaine day of the next moneth, which he there named. Moreouer, by the ſame witneſſe is teſtified, that the ſaid Frier dyed immediately before the ſame day came, without remorſe of conſcience, that he had perſecuted the poore innocent.*

Robert

Robert Farrar.

BIſhop *Farrar*, being viſited of a Knights Sonne, called *Richard Iones*, a little before his death, the ſaid *Richard* ſeemed much to lament the painfulneſſe of the death hee had to ſuffer. To whom the Biſhop anſwered, *That if he ſaw him once to ſtir in the paines of his burning, he ſhould giue no credit to his doctrine.* And as he ſaid, ſo hee right well performed the ſame: *For ſo patiently he ſtood, that he neuer moued, but euen as he ſtood holding vp the ſtumpes of his hands, ſo he ſtill continued, till one* Richard Grauel *with a ſtaffe daſhed him vpon the head, and ſo ſtrucke him downe into the fire.*

Rawlins

Rawlins VVhight.

THis *VVhight*, a Fiſher-man, a very aged man in the Towne of *Cardiffe* in Wales, grew very expert in the Scriptures, by the helpe of a little Boy he had, being his owne Sonne, who daily read the ſame to him euery night after Supper, Summer and Winter, and now and then ſome other good Booke. In which kinde of vertuous exerciſe, the old man had ſuch delight and pleaſure, that, as it ſeemed, he practiſed himſelfe rather in the ſtudy of the Scripture, then in the trade of ſcience which before-time he had vſed; ſo that *Rawlins* within few yeeres, in the time of King *Edward*, by the helpe of this little Boy, as a ſpecial Miniſter

Miniſter (no doubt) appoynted by God for that purpoſe, profited and went forward in ſuch ſort, that he was not onely able to reſolue himſelfe touching his former blindneſſe and ignorance (for by all likelihood hee was before King *Edward's* dayes a Papiſt) but was alſo able to admoniſh and inſtruct others. So as when occaſion ſerued, he would goe from one place to another, viſiting ſuch as he had beſt hope in: and thus in that Countrey became a notable Profeſſor of the Truth, being at all times, and in al ſuch places, not without the helpe of his little Boy. And to this his induſtry, God added to him a ſingular gift of memory: ſo that by the benefit thereof, he could and would doe that in alledging and rehearſing the Text, which men of riper knowledge, by their notes and other helpes of memory

mory could hardly accompliſh. Inſomuch, that vpon alledging ſome place of Scripture, he was able very often to cite the Booke, the leafe, yea, and the very ſentence: ſuch was the wonderfull worke of God in this ſimple and vnlearned Father.

In the daies of Queene *Mary*, it ſo fell out, that God called him not onely formerly to beleeue in him, but then to ſuffer for his ſake: in which his ſufferings, the Lord endued him with inuincible conſtancy, in ſo much as being conuented before the Biſhop of *Landaffe*, the Biſhop would needs with his company fall to prayer in his Chappell, to ſee (as he ſaid) if God would turne the poore mans heart: which *Rawlins* hearing, ſaid, Now you deale well, my Lord, & like a good Biſhop indeed, Goe to therefore, my Lord, pray

pray you to your god, and I will pray to my God: I know that my God will heare my prayer, and performe my desire. By and by the Bishop and his men fell to prayer. And *Rawlins* turned him to a Pew somewhat neere, fell downe vpon his knees, couering his face with his hands. Being all risen from prayer, the Bishop said, Now, *Rawlins*, how is it with thee? Wilt thou reuoke thine opinions, or no? Surely, said *Rawlins*, my Lord, Rawlins *you left me, and* Rawlins *you finde me, and, by Gods grace,* Rawlins *I will continue.*

The Bishop seeing these prayers tooke none effect, was perswaded by some about him (before hee read the sentence) to haue a *Masse*, thinking that God would thereby worke some Miracle vpon the old man. When *Rawlins* heard the Sacring-Bell ring (as the vse

is) he roſe out of his place, and came to the Quier-doore, and there ſtanding a while, turned himſelfe to the people, ſpeaking theſe words; *Good people, if there be any brethren amongſt you, or at the leaſt, if there be but one Brother amongſt you, let that ſame one beare witneſſe at the day of Iudgement, that I bow not to this Idoll*, meaning the Hoſt the Prieſt held ouer his head.

Hearing that the time of his burning drew neere, hee ſent to his Wife, willing her to prouide him his *VVedding garment*, in which he meant to be burned, meaning his Shirt. Being brought out of Priſon, and ſeeing himſelfe garded with a great company of Bills and gleaues, he ſaid, *Alas! what needs all this adoe? I will not ſtart away by Gods grace: but with all my heart and minde I giue vnto God moſt hearty thankes, that hath made me worthy to abide all this*

for

for his holy names ſake.

At the ſight of his Wife and Children, whom he ſaw in the way as he went to be burnt, it ſo pierced his heart, that the teares trickled downe his cheekes: but ſuddenly miſliking his infirmity, hee began to bee angry with himſelfe, and ſtriking himſelfe on the breſt with his hand, vſed theſe words, *Ah fleſh, ſtayeſt thou mee ſo? would'ſt thou faine preuaile? well, I tel thee, doe what thou canſt, thou ſhalt not by Gods grace get the victory.*

When he came to the ſight of the Stake, hee ſet himſelfe forwards very boldly, but in going towards it, he fell down vpon his knees and kiſſed the ground: and in riſing againe, the earth a little ſticking vpon his noſe, hee ſaid theſe words, *Earth vnto Earth, and Duſt vnto Duſt: thou art my Mother, and vnto thee ſhall I returne.*

Then went he cheerefully and very ioyfully vnto the Stake, ſetting his backe cloſe vnto it; and when hee had ſtood there a while, caſting his eye vpon the *Reporter* of this Hiſtory, and calling him to him, ſaid, *I feele a great fighting betweene the Fleſh and the Spirit, and the Fleſh would very faine get the maſtery: And therefore, I pray, if you ſee me any thing tempted, hold vp your Finger to me, and I truſt, I ſhall remember my ſelfe.*

¶ The Reporter.

THere was obſerued in this good Father, going to his death, & ſtanding at the Stake, a wonderfull change in nature: For whereas he was wont before to goe ſtooping, or rather crooked through the infirmity of age, and hauing a ſad coun-

countenance, and feeble complexion, and withall, a feeble and ſoft voice and geſture; now he went and ſtretched vp himſelfe, and bare withall a moſt pleaſant countenance, not without great courage, both in ſpeech and behauiour.

Thomas Spurdance.

THis *Spurdance* being aſked of the Biſhop, When he was at Maſſe, and receiued the Ceremonies of the Church, anſwered,

Neuer (ſaid hee) *ſince I was borne.*

No, ſaid the Biſhop? how old art thou?

He ſaid, *I thinke, Forty.*

Why, how vſed you your ſelfe twenty yeeres agone, ſaid the Biſhop?

As yee doe now (ſaid he.)

And euen now (quoth the Biſhop) he ſaid, hee vſed not the Ceremonies ſince hee was borne.

No more I haue, my Lord, (ſaid he) *ſince I was borne againe.* Iohn 3.

Elizabeth Folkes.

Elizabeth, being examined, if ſhee beleeued not that Chriſts Body was in the Sacrament, Subſtantially and Really? *Ye* (ſaid ſhe) *I beleeue it is a reall lye, and a ſubſtantiall lye indeed.*

Iulius Palmer.

Palmer ſhewing his vnmoueable conſtancy in ſtanding to the truth, and being

ing now ready to yeeld vp his life for the ſame truth, Sir *Richard Abridges* ſaith vnto him, Well, *Palmer* (ſaid the Knight) I perceiue that one of vs two muſt be damned; for we be of two ſundry faiths: and ſure I am, there is but one Faith that leadeth to life and ſaluation.

Pal. *O Sir, I hope that both of vs ſhall be ſaued.*

Abrid. How may that bee, *Palmer?*

Pal. Very well, Sir: *For as it pleaſed our mercifull Sauiour, according to the Goſpels parable, to call me at the third houre of the day, euen in my flowers, at the age of foure and twenty yeeres; euen ſo I truſt he hath called, and will call you at the eleuenth houre, in this your old age, and giue you euerlaſting life for your portion.*

Abrid. Saiſt thou ſo? Wel, *Palmer*, well, I would I might haue thee but one Moneth in

mine houſe, I doubt not but I would conuert thee, or thou ſhouldeſt conuert me.

Bradbegs Wife.

THis good Woman had two Children, named *Patience*, and *Charity*. At the time of her condemnation, ſhe told the Biſhop, that if hee would needs burne her, yet ſhe truſted he would take and keepe, *Patience*, and *Charity*, (meaning her two Children.) *Nay, by the faith of my body* (ſaith the Biſhop) *will I not: I will meddle with neither of them both.*

Maſter *Frith.*

IOhn Frith, after much trouble, being at length ſent for to

to *Croydon* from the Tower, to appeare before the Arch-bishop of *Canterbury*, THOMAS CRANMER: sitting there with other Bishops, to receiue his last doome, was earnestly laboured withall by one of his Gentlemen, and his Porter, who were the Messengers that fet him, to free himselfe out of the Bishops hands: For they greatly lamented *Frithes* case, being sure, if he came to *Croydon*, hee would be cast away, such was his constancy: in regard whereof, vpon *Bristow Cause*, the Gentleman plotted a way for FRITH to escape, and drew the Porter to his part.

In the end they acquaint *Frith* with their purpose, who with a smiling countenance made them this answer, *And is this th'effect of your secret consultation so long continued between you? surely you haue lost a great*

deale more time then this ere now, and ſo are yee like to doe at this time, for if you both ſhould leaue me here alone, and ſhould goe tell the Biſhops, that you had loſt Frith, *and that he had eſcaped away from you, I would ſurely follow you as faſt as I could, and would bring them newes of* Friths *finding. Doe you thinke* (ſaid he) *I am afraid to declare mine opinion to the Biſhops of* England, *in a manifeſt truth?*

Agnes Bongeor.

THis deare Seruant of Chriſt, being condemned to be burned, had prepared her ſelfe to goe with her fellow Martyrs to the Stake, the ſame morning they went: but it was her hap, of all the reſt, to bee kept backe, in regard her name was wrong writ-

written, to wit, *Agnes Boier*, for *Agnes Bongeor*. What pittious mone this good woman made? how bitterly she wept? what strange thoughts came into her minde? how naked and desolate she esteemed her selfe? into what plunge of care and despaire her soule was cast, it was lamentable to behold? because shee went not with her fellowes to giue her life in the defence of her Christ and his Gospell; for of all things in the world shee least expected this restraint: For that very Morning in which shee was kept backe from burning, she had put on a Smocke, which she had prepared onely for that purpose: and also hauing a little Infant sucking on her, shee likewise sent it away to another Nurse, so little looked she for life. Being in this great perplexity of minde, a friend of hers came to

to her, demanding of her, whether *Abrahams* obedience was accepted before God, for ſacrificing his Son *Iſaak*, or in that hee would haue offered him? Vnto which, ſhe made this anſwer, I know that *Abrahams* will, before God, was allowed for the deede, for he would haue done it, if the Angell of the Lord had not ſtaied him: but I (ſaid ſhe) am vnhappy, the Lord thinkes mee not worthy of this dignity, and therefore *Abrahams* caſe and mine is not alike.

Friend. Why? you were reſolued to goe with your company, if God had beene ſo pleaſed.

Agnes. *Yes with all my heart, and for that I went not with them, it is my chiefeſt griefe.*

Friend. Deare Siſter, I pray thee conſider *Abraham* and thy ſelfe well, and thou ſhalt ſee, thou nothing differeſt from

from him at all.

Agnes. *Alas, Sir, there is a farre greater matter in* Abraham *then in me: for* Abraham *was tryed with the offring of his childe, but ſo am not I; our caſes therefore are not alike.*

Friend. Good Siſter, weigh the matter indifferently: *Abraham,* I grant, would haue offred his owne Son: and haue not you done the like in your little ſucking Babe, which you were content to part with? *But conſider, that whereas* Abraham *was commanded but to offer his Sonne, you are heauy and perplexed, becauſe you cannot offer your ſelfe; which goeth ſomewhat more neere you then* Abrahams *obedience did, and therefore in Gods ſight and acceptation is aſſuredly no leſſe allowed.* After which talke betweene them, ſhee began a little to ſtay her ſelfe, and gaue her ſelfe wholly to the exerciſes of prayer, and

and reading, wherein ſhee found no little comfort, waiting for the time of her Martyrdome, which at length ſhe obtained.

Thomas Hudſon, Martyr.

Seaman, *Cardman*, and *Hudſon*, being al three faſtened to the Stake, in a Pit, called *Lollards* Pit, without Biſhopsgate, in *Norwich*: *Hudſon* ſuddenly ſlipped from vnder the Chaine from his two fellowes, to the wonder of many, whereby aroſe much doubtfulneſſe in mens mindes. But ſweet *Hudſon* felt not his Chriſt. Hee felt more in his heart and conſcience, then they could conceiue of. In the meane while his two Companions at the Stake, cryed out to comfort him what they could:

could: exhorting him in the bowels of Chriſt to bee of good comfort. But alas, good ſoule, he was compaſſed (God knoweth) with great dolour and griefe of minde, not for his death, but for lacke of feeling the comfort of the holy Ghoſt, the Comforter. And therefore being very carefull, hee humbly fell on his knees, praying vehemently and earneſtly vnto the Lord, who at length according to his mercies of old, ſent comfort, and then roſe he with great ioy, as a man new changed, euen from death to life, ſaying: *Now I thanke God, I am ſtrong, and paſſe not what man can doe vnto me.* So went hee to the Stake to his fellowes againe, who all ſuffered together moſt ioyfully.

Roger

Roger Holland.

HOlland, hauing leaue giuen him to ſpeake, after ſentence pronounced by *Bonner*, Biſhop of *London*, vttered theſe words: *I told you euen now, that your authority was from God, and that by his ſufferance you doe theſe things: and now I tell you, God hath heard the prayers of his ſeruants which haue bin powred out with teares for his afflicted Church, which daily you perſecute, as now yee doe vs. But this I dare be bold in God to ſay (which, by his Spirit, I am mooued to ſpeake) that God will ſhorten your hand of cruelty, that for a time you ſhall not moleſt his Saints: and this ſhall you in ſhort time well perceiue, my deare Brethren, to bee moſt true: for after this day in this place, ſhall there not be any, by him*

(Bonner

(Bonner *he meanes*) *put to the tryall of Fire and Faggot.* And after that day, was there neuer any that ſuffred in *Smithfield* for the teſtimony of the Goſpell, God be thanked.

William Pickas.

William Pickas, ſomewhat before his apprehenſion, went into his Garden, and tooke with him a Bible of *Rogers* tranſlation, where hee ſitting with his face towards the South, reading on the ſaid Bible, ſuddenly fell downe vpon his Booke betweene 11. and 12. a clocke at noone, foure drops of freſh blood, not knowing from whence they came. Then he ſeeing the ſame, was ſore aſtoniſhed, and could by no meanes learne from whence they

they ſhould fall: and wiping out one of the drops of blood with his finger, called his Wife, and ſaid, *In the vertue of God, Wife, what meaneth this? Will the Lord haue foure Sacrifices? I ſee well enough, the Lord will haue blood. His will be done, and giue me grace to abide the triall.* Afterward hee looked daily to bee apprehended of the Papiſts, which came to paſſe accordingly.

Preſts Wife.

ONe *Preſts* wife, of *Exeter*, being asked of the Biſhop, whether ſhee had an Husband & Children, or not, anſwered, *I haue an Husband and Children, and I haue them not. So long as I was at liberty, I refuſed neither Husband nor Children: but ſtanding here as I doe,*

in the cauſe of Chriſt and his Truth, where I muſt either forſake Chriſt, or my Husband; I am content to ſticke onely to Chriſt, my ſpirituall Husband; and to forſake the other.

Being oft-times offered money to relieue her neceſſities, ſhee would for the moſt part refuſe it, ſaying, *That ſhe was going to a Countrey, where Money beares no Maſtery.*

Elizabeth Yong.

Elizabeth Yong, being committed to cloſe priſon, the Keeper was charged by Doctor *Martin*, in her hearing, to giue her one day Bread, and another day Water: to which ſhe made this anſwer, *Sir, if you take away my meat, God (I truſt) will take away my hunger.*

Iohn

Iohn Cardmaker.

MAster *Cardmaker* disputing with one about the Real presence, asked the party whether the Sacrament, (whereof he spake) *had a beginning or no?* Which he affirmed. The said Master *Cardmaker* thus inferred thereupon: *If the Sacrament* (said he) *as you confesse, haue a beginning and an ending, then it cannot be God: for God hath neither beginning nor ending*: and so willing him to note it well, he departed from him.

Iohn Bradford.

MAster *Bradford* being sollicited by one *Percy-*

uall

uall Creſwell, to make ſute for him, after many words, ſaid,

Creſ. I pray you let me labour for you.

Brad. *You may doe what you will.*

Creſ. But tell me, what ſute I ſhould make for you.

Brad. *Forſooth, that that you will doe, doe it not at my requeſt, for I deſire nothing at your hands. If the Queene will giue me life, I will thanke her. If ſhe will baniſh me, I will thanke her. If ſhe will burne me, I will thanke her. If ſhe will condemne me to perpetuall priſon, I will thanke her.*

¶ Out of a Letter of *Bradfords,* to *Cranmer, Ridley,* and *Latimer.*

THis day, I thinke, or to morrow at the vttermoſt, *Hearty* Hooper, *ſincere* Saunders, *and truſty* Taylor, *end their courſe, and receiue their Crowne.*

The

The next am I, which hourely looke for the Porter to open me the gates after them, to enter into the desired Rest.

Cranmer Arch-Bishop.

SVch was the patience and mildnesse of that worthy Martyr, *Thomas Cranmer*, towards his enemies, that is was growne to a common Prouerbe: *Doe my Lord of* Canterbury *a shrewd turne, and then you may bee sure to haue him your friend for your labour, while you liue.*

Lawrence Saunders.

¶ Out of a Letter written to his Wife.

TO number the mercies of God vnto me in paticu-

lar

lar, were to number the drops of water which are in the Sea, the Sands on the ſhore, the Stars in the skie. O my deare Wife, and yee the reſt of my friends, reioyce with thankſgiuing for this my preſent promotion, in that I am made worthy to magnifie my God, not onely in my life by my ſlow mouth, and vncircumciſed lips, bearing witneſſe vnto his truth: but alſo by my blood to ſeale the ſame to the glory of my God, and confirmation of his true Church. *And as yet I teſtifie vnto you, that the comfort of my ſweet Chriſt, doth driue from my fantaſie the feare of death. But if my deare Husband Chriſt doe, for my tryall, leaue me alone a little to my ſelfe, alas, I know in what caſe I ſhall be then: but if for my proofe he doe ſo, yet am I ſure hee will not be long or farre from mee. Though he ſtand behind the wall and hide himſelfe, as* Salomon

ſaith

ſaith in his myſticall Song, yet will he peepe in by a creſt to ſee how I doe. He is a very tender-hearted Ioſeph: *though he ſpeake roughly to his brethren, and handle them hardly, yea, and threaten grieuous bondage to his beſt-beloued* Beniamin: *yet can he not containe himſelfe from weeping with vs, ſuch, ſuch a Brother is our Chriſt vnto all, &c.*

¶ Out of another Letter to his Wife.

VVE bee ſhortly to bee diſpatched hence to our good Chriſt, *Amen, Amen.* Wife, I would haue you to ſend me my Shirt: you know whereunto it is conſecrated, let it be ſowed down on both ſides, and not open. *O my heauenly Father, looke vpon me in the face of thy Chriſt, or elſe I ſhall not be*

be able to abide thy countenance, ſuch is my filthineſſe. He will doe ſo, and therefore I will not be afraid what ſinne, death, hell, and damnation, can doe againſt me.

¶ Out of a Letter written to Mr. ROBERT GLOVER the ſame Morning he was burned.

OH deare Brother, whom I loue in the Lord, being loued alſo of you in the Lord: be merry, and reioyce for me, now ready to goe vp to that mine inheritance, which I my ſelf indeed am moſt vnworthy of, but my deare Chriſt is worthy, who hath purchaſed the ſame for me with ſo deare a price. Oh wretched ſinner that I am, not thankfull vnto this my Father, who hath vouchſafed me worthy to be

a veſſell vnto his honour! *But, O Lord, now accept my thankes, though they proceed out of a (not enough) circumciſed heart.* Salute all that loue vs in the truth. Gods bleſſing be with you alwaies, Amen. *Euen now towards the offring vp of a burnt Sacrifice, O my Chriſt, helpe; or elſe I periſh.*

Biſhop *Hooper.*

¶ Out of a Letter conſolatory, which hee writ to certaine godly Brethren taken in *Bow Church-yard* at prayer, and laid in the Counter in *Bread-ſtreet.*

REmember what lookers on you haue, to ſee and behold you in your ſight, God and all his holy Angels, who are ready alwaies to take you vp

vp into Heauen, if you be ſhine in his ſight. Alſo you haue ſtanding at your backes, al the multitude of the faithful, who ſhall take courage, ſtrength, and deſire to follow ſuch noble and valiant Chriſtians as you be. Be not afraid of your aduerſaries: for he that is in you, is ſtronger then he that is in them Shrinke not, although it be paine to you: your paines be not now ſo great, as hereafter your ioyes ſhall be. Read the comfortable Chapters to the *Rom.* 8. 10, 15. *Heb.* 11. 12. and vpon your knees thanke God that euer you were accounted worthy to ſuffer any thing for his names ſake. Reade the ſecond of *Lukes* Goſpell, and there you ſhal ſee how the Shepheards that watched vpon their Sheepe al night, as ſoone as they heard that Chriſt was borne at *Bethelem*, by and by they went to

ſee him. They did not reaſon or debate with themſelues, who ſhould keepe the Wolfe from the Sheepe in the meane time, but did as they were commanded, and committed their Sheepe vnto him, whoſe pleaſure they obeyed. So let vs, now we be called, commit all other things to him that calleth vs. *He will take heed that all things ſhall be well. He will helpe the Husband: he will comfort the Wife. He will guide the Seruants: he will keepe the houſe: he will preſerue the goods. Yea, rather then faile, if it ſhould lye vndone, he will waſh the Diſhes, and rocke the Cradle. Caſt therefore all your care vpon him, for he careth for you.*

¶ Out

¶ Out of another Letter of Mr. *Hoopers* to his friends, perſwading them to conſtancy.

IT was an eaſy thing to hold with Chriſt, whiles the Prince and the world held with him: but now the World hateth him, it is the true tryall who be his. In the name, and in the vertue then of his holy Spirit, prepare your ſelues to aduerſity and conſtancy. Let vs not runne away when it is moſt time to fight. Remember, none ſhall bee crowned, but ſuch as fight manfully. *You muſt now turne all your cogitations from the perill you ſee; and marke the felicity that followeth the perill: esther victory of your enemies in this world, or elſe a ſurrender for euer of your right in the*

inheritance to come. Beware of beholding too much the felicity or misery of the world: for the consideration and too earneſt loue or feare of either of them, draweth from God. Thinke with your ſelues, the felicity of the world is good: but yet noue otherwiſe then it ſtandeth with the fauour of God. It is to be kept: but yet ſo farre forth, as by keeping of it, we loſe not God. It is good abiding and tarrying ſtill among our friends here: but yet ſo, that we tarry not therewithall in Gods diſpleaſure, and to dwel hereafter with Deuils in fire euerlaſting. There is nothing vnder God but may be kept, ſo that God, being aboue all things we haue, bee not loſt.

Of aduerſity iudge the ſame. Long impriſonment is paineſull, but yet liberty vpon euill conditions is more paineſull. The priſon ſtinke: but yet not ſo much as ſweet houſes, whereas the feare and true honour of God lacketh. Loſſe of

goods

goods is great, but losse of Gods grace and fauour is greater. I must be alone and solitary: it is better to be alone, and haue God with me, then to bee in company with the wicked, and want his presence. I am a poore simple creature, and cannot tell how to answer before such a great sort of Noble and learned men: it is better to make answer before the pompe & pride of wicked men, then to stand naked in the sight of all Heauen and Earth, before the iust God at the latter day. I shall dye then by the hands of the cruell man: he is blessed that loseth his life full of miseries, and findeth the life of eternall ioyes. It is paine and griefe to depart from life & friends: but yet not so much, as to depart from Grace and Heauen it selfe. Felicity nor aduersity then, can appeare to bee great, if it be wayed with the ioyes or paine of the life to come.

¶ The tragicall manner of Bishop *Hoopers* burning.

PRayer being ended, he prepared himselfe to the Stake, putting off his Oasts Gowne, requesting the Sherife to see it restored to the Owner. Being in his Shirt, he tooke a poynt from his Hose himselfe, and trussed it betweene his Legges, where he had a pound of Gunpowder in a bladder, and vnder each arme the like quantity deliuered him by the Guard. So, desiring the people to say the Lords Prayer with him, and to pray for him, hee went vp to the Stake. Being at the Stake, there were brought three Irons to binde him thereto, one for his necke, another for his middle, and the third for his legges.

legges. But he refuſing them, ſaid, *You haue no need thus to trouble your ſelues: for I doubt not, but God will giue ſtrength ſufficient to abide the extremity of the re:* yet ſuſpecting the frailty and weakeneſſe of the fleſh, I am content ye doe as yee ſhall thinke good.

So the hoope of Iron prepared for his middle, was brought, which being made ſomewhat too ſhort, (his belly was ſo ſwolne by impriſonment) he ſhrunke and put in his belly with his hand, vntill it was faſtened: and, offering to binde his necke and his legges with the other two hoopes, hee vtterly refuſed them, ſaying, *I am well aſſured I ſhall not trouble you.*

Thus being ready, he looked vpon the people, of whom he might be well ſeene (for being tall, and ſtanding vpon a ſtoole) he could behold round

about him: in euery corner viewing nothing almoſt, but weeping and ſorrowfull people. Then lifting vp his eyes and hands vnto Heauen, hee prayed to himſelfe. Hee that was appointed to make the fire, came vnto him, asking him forgiueneſſe.

The Biſhop asking him the reaſon thereof: Oh Sir, (ſaid the man) I am appointed to make the fire. *Therein* (ſaid the Biſhop) *thou nothing offendeſt me: God forgiue thee thy ſinnes, and doe thine office.* Then the Reeds were caſt vp; two bundles whereof he receiued in his owne hands, imbracing and kiſſing them, putting vnder either arme one of them, ſhewing, with his hand, where he would haue the reſt beſtowed, poynting alſo to the place where any lacked.

Then commandement was giuen to ſet to fire: and ſo it was.

was. But there being onely ſo many greene Faggots as two Horſes could carry on their backes, it kindled not by and by, being a pretty while before it tooke the Reedes vpon the Faggots. At laſt, it burned about him, but the winde hauing ful ſtrength in that place, it blew the flame away from him, ſo as in a manner he was but touched thereby.

Within a ſpace after, a few dry Faggots were brought, and a new fire kindled therewith, for they had no more Reedes; which burned at the nether-parts, but had ſmall power aboue: ſauing it did a little burne and ſcortch his haire and skinne. In which time he mildly prayed, *O Ieſu, the Sonne of* Dauid, *haue mercy vpon me, and receiue my ſoule.*

The ſecond fire being ſpent, he wiped both his eyes with his

his hands, and looking vpon the people, with a milde voice ſaid, *For Gods loue (good people) let me haue more fire.*

The third fire was kindled, which growing more extreme, the bladder of Gunpowder brake, which, becauſe the winde had ſuch power, did him ſmall good. Then he prayed, *Lord Ieſu, haue mercy vpon me, Lord Ieſu, receiue my ſpirit.* Which were the laſt words he was heard to vtter. Being black in the mouth, and his tongue ſwolne that hee could not ſpeake, yet his lips went, till they were ſhrunke to the gummes; knocking his breſt with his hands, till one arme fell off, and knocked ſtill with the other, what time the fat, water, and blood dropped out at his fingers ends, vntill by renewing the fire, his ſtrength was gone, his hand cleauing faſt to the Iron vpon his

his breſt. So, immediatly bowing forward, hee yeelded vp his ſpirit.

The words of *Anthony Perſons* at the Stake.

NOw welcome mine owne ſweet Wife: for this day ſhalt thou and I be marryed together in the loue and peace of God.

Filmers comfortable words to his fellowes.

BE merry, my Brethren, and lift vp your hearts vnto God, for after this ſharpe breakefaſt, I truſt we ſhall haue a good dinner in the Kingdome of Chriſt our Lord & Redeemer. At the which words, *Teſtwood* lifting vp his hands and eyes to Heauen, deſired

ſired the Lord aboue to receiue his ſpirit; and *Anthony Perſon* pulling the ſtraw vnto him, laid a good deale thereof vpon the top of his head, ſaying: *This is Gods Hat: now am I dreſſed like a true Souldier of Chriſt, by whoſe merits onely, I truſt this day to enter into his ioy.*

The manifold troubles which Richard Woodman *paſſed thorow; declared out of a Letter of his.*

I Haue no miſtruſt, by Gods helpe, but that all the world ſhall ſee and know, that my blood ſhall not bee deare in mine owne ſight, whenſoeuer it ſhall pleaſe God to giue my aduerſaries leaue to ſhead it. I doe earneſtly beleeue, that God, which hath begun this good worke in mee, will performe

forme it to the end, as he hath giuen me grace, and will alway, to beare this easie yoke, and light burthen, the which I haue alwaies found, I praise my Lord God: for, when I haue beene in prison, wearing one while bolts, otherwhiles shackles, otherwhile lying on the bare ground, sometimes sitting in the stocks, sometimes bound with cords, that all my body hath bene swolne, much like to bee ouercome, for the paine that hath beene in my flesh; sometimes faine to lye without in the Woods and Fields, wandring to and fro: few, I say, that durst to keepe my company, for feare of the Rulers; sometimes brought before the Iustices, Sherifes, Lords, Doctors, and Bishops, sometime called Dog, sometime Deuil, Heretique, Whoremonger, Traytor, Theefe, Deceiuer, with diuers other such like,

like, yea, & euen they that did eate of my bread, that ſhould haue bene moſt my friends by nature, haue betrayed me: yet for all this, I praiſe my Lord God, that hath ſeparated mee from my Mothers wombe, all this that hath happened to me, hath beene eaſie, light, and moſt delectable and ioyfull of any treaſure that euer I poſſeſſed: for, I praiſe God, they are not able to proue one iot or tittle of their ſayings true, but that way that they call hereſie, I ſerue my Lord God, and at all times, before whomſoeuer I haue beene brought, God hath giuen mee mouth and wiſedome, where-againſt all my aduerſaries haue not bene able to reſiſt, I praiſe God therefore.

A note

A note as touching the thirteene burned at Stratford *the Bow.*

THeſe thirteene were diuided there,& put into two Chambers: then the Sherife came to the one part, and told them that the other part had recanted,and were ſaued: exhorting them to doe the like, and not to caſt away themſelues. They anſwered, Their faith was not builded on man, but on Chriſt crucified. When hee could not preuaile with them, hee went to the other place,nnd told them,their fellowes had recanted, and were ſaued, counſelling them not wilfully to caſt away themſelues. Vnto whom, they anſwered as their fellowes had done. When he ſaw his purpoſe diſappointed, hee cauſed them

them to bee brought forth to the fire: who ioyfully kiſſed the Stake, and ſo were burned all in one fire, with ſuch loue one towards another, and conſtancy in our Sauiour Chriſt, as was wonderfull.

God giues ſtrength many times where moſt weakeneſſe is.

AGnes Potten, and *Ioane Trunchfield* being priſoners together, the ſaid *Ioane Trunchfield* ſeemed nothing ſo ardent and zealous as *Pottens* Wife was: but comming to the Stake, and ſeeing nothing but preſent death before her, ſhe much exceeded the other in ioy and comfort, and yet both of them ſuffered ſo ioyfully, as was wonderfull in their eyes that beheld their end.

A briefe Narration of Sir George Blagues troubles.

THis Sir *George*, being one of King *Henry* the eights priuy Chamber, being falſely accuſed by Sir *Hugh Cauerly*, and Maſter *Littleton* was ſent for by *Wriſley*, Lord Chancelour, the Sunday before *Anne Askew* ſuffered, and the next day was carried to Newgate, & from thence to Guild-hall, where he was condemned the ſame day, and appointed to be burned on the Wedneſday following. The words which his Accuſers laid vnto him, were theſe: *What if a Mouſe ſhould eat the bread? Then by my conſent they ſhould hang vp the Mouſe.* Whereas indeed, theſe words hee neuer ſpake, as to his liues end he proteſted. But the truth,

as

as hee ſaid, was this; That they craftily to vndermine him, walking with him in *Pauls* Church, after a Sermon of Doctor *Crome*, asked if hee were at the Sermon? and hee ſaid, Yea. I heard (ſaid Maſter *Littleton*) that hee ſaid in his Sermon, *That the Maſſe profiteth neither for quicke nor dead. No*, ſaid Maſter *Blague, wherefore then? belike for a Gentleman, when he rides a hunting, to keepe his horſe from ſtumbling.* And ſo departing each from other; hee was forthwith apprehended and condemned to be burned. When the newes thereof came to them of the Priuy Chamber, the King hearing them whiſpering together (which hee could neuer abide) commanded them to tell him the matter. Whereupon the matter being opened & ſute made to the King, eſpecially by the good Earle of *Bedford*, then Lord

Lord Priuie-Seale; the King being ſore offended, that they ſhould come ſo neere him, as into his Priuy-Chamber, without his knowledge, ſent for *Wriſly*, commanding him to draw out his pardon himſelfe: and ſo was hee ſet at liberty. Who comming after into the Kings preſence: Ah my Pig, ſaid the King to him (for ſo he was wont to call him) art thou there? *Yea* (ſaid hee) *if your Maieſty had not beene better to me then your Biſhops were, your Pigge had beene roſted ere this time.*

The laſt Will and Teſtament of Doctor *Rowland Taylor.*

I Say to my Wife and to my Children: The Lord gaue you vnto me, and the Lord hath taken mee from you, and you from me: bleſſed be

be the Name of the Lord. I beleeue they are bleſſed that dye in the Lord. God careth for Sparrowes, and for the haires of our heads. I haue euer found him more faithful and fauourable, then is any Father or Husband. Truſt ye therefore in him, by the meanes of our deare Sauiour Chriſts merits: beleeue, loue, feare, and obey him: pray to him, for he hath promiſed to helpe. Count me not dead, for I ſhall certainely liue, and neuer die. I goe before you, and you ſhall follow after to our long home. I goe to the reſt of my Children, *Suſan, George, Ellen, Robert, Zachary:* I haue bequeathed you to the onely Omnipotent.

I ſay to my deare friends of *Hadley*, and to all other which haue heard me preach, that I depart hence with a quiet conſcience, as touching my doctrine; for the which I pray you thanke God with me: for after my ſmall Talent, I haue decla-

declared vnto you thoſe Leſſons I gathered out of Gods bleſſed Booke, the Bible. If I therefore, or an Angell from Heauen, ſhould preach vnto you any other Goſpell then that yee haue receiued, *Gods great curſe vpon that Preacher.*

Beware, for Gods ſake, that ye deny not God, neither decline from the Word of *Faith*, leſt God decline from you, and ſo ye doe euerlaſtingly periſh.

For Gods ſake beware of Popery: for though it appeare to haue in it vnity, yet the ſame is in vanity, and Antichriſtianity, and not in Chriſts faith and verity.

Beware of ſinne againſt the holy Ghoſt, now after ſuch a light opened ſo plainely and ſimply, truely, thorowly and generally to all *England.*

The Lord grant all men his good and holy Spirit, increaſe of wiſedome, contemning this wicked world, hearty deſire to be

be with God, and the heauenly company, through Ieſus Chriſt our onely Mediatour, Aduocate, Righteouſneſſe, Life, Sanctification, and onely Hope. *Amen, Amen*, pray, pray.

Rowland Taylor, *departing hence in ſure hope without all doubting of eternall ſaluation, I thanke God my heauenly Father, through his Sonne Chriſt, my certaine Sauiour.*

Iohn Warren, Vpholſter.

IN the confeſſion of his Faith, hath this ſweet ſpeech, *Without Chriſt no heauenly Gift is giuen, nor ſinne forginen.*

Alice

Alice Binden.

SHee being at the Stake, tooke forth a Shilling of *Philip* and *Mary*, which her Father had bowed and ſent her, (when ſhe was firſt ſent to priſon) deſiring her Brother (there preſent) to returne the ſame to her Father againe, with obedient ſalutations: and to tell him, *It was the firſt piece of money that he ſent her after her troubles began, which (as ſhe proteſted) ſhe had kept, and now ſent him: to doe him to vnderſtand, that ſhe neuer lacked money while ſhe lay in priſon.*

And yet what extremity ſhee endured in priſon, this briefe Relation following may teſtifie. Her conſtancy being ſuch in the profeſſion of the truth, that ſhee could no

way be remoued from it; her fond Husband (who firſt had procured her impriſonment, and had alſo taken money of the Conſtable to carry her to priſon himſelfe) told the Biſhop, that ſhee had a Brother, called *Richard Hale*, whom, if his Lordſhip could keep from her, ſhe would turne: for hee comforteth her (ſaid he) and giueth her money, & perſwadeth her not to relent.

This Counſell being as ſoone apprehended as tendred; was forthwith put alſo in execution. For therefore the Biſhop gaue commandement ſhee ſhould bee committed to his priſon, called *Mundaies hole*, giuing alſo ſtraight charge, that if her Brother at any time came at her, he ſhould be laid hold on.

This Priſon was within a Court, where the Prebends Chambers were, being a Vault beneath

beneath the ground, and the Window being incloſed with a Pale, of height, by eſtimation, foure foot and a halfe, and diſtant from the ſame, three foot; ſo that ſhe, looking from beneath, might onely ſee ſuch as ſtood at the Pale. Her Brother in the mean while, ſought her, with no leſſe danger of life, then diligence. But in regard of many impediments, hee could neuer know where ſhe lay, till comming, by Gods vnſearchable prouidence, very early thither in a morning (her Keeper being then gone to Church to ring, for hee was Bell-ringer) chanced to heare her voice, as ſhee powred out her ſorrowfull complaints vnto God, ſaying the Pſalmes of *Dauid*: in which place he could none otherwiſe relieue her, but by putting money in a loafe of bread, & ſticking the ſame on a Pole, and ſo reached

it vnto her; for neither with meat nor drinke could he ſuſtaine her. And this was fiue weekes after her comming thither. All which time no creature was knowne to come at her, more then her Keeper.

Her lying in that Priſon was only vpon a little ſhort ſtraw, betweene a paire of ſtockes and a ſtone wall: being allowed three farthings a day; that is, a halfe penny Bread, and a farthing drinke: neither could ſhe get any more for her money: wherefore ſhe deſired to haue her whole allowance in bread, and vſed water for her drinke. Thus did ſhe lye nine weekes, during al which time, ſhee neuer changed her apparell, whereby ſhee became at the laſt, a moſt pittious loathſome creature to behold.

At her firſt comming into this place, ſhee did grieuouſly bewaile her ſtate, with great for-

ſorrow and lamentation, reaſoning with her ſelfe:

Why her Lord God did with ſo heauy iuſtice, ſuffer her to be ſequeſtred from her louing fellowes, into ſo extreme miſery? In theſe dolorous mournings did ſhee continue, till on a night, as ſhe was in her ſorrowfull ſupplications, rehearſing this Verſe of the Pſalme: *Why art thou ſo heauy, O my ſoule?* And againe, *The right hand of the Lord can change all this:* Shee receiued comfort in the middeſt of her miſeries, and after that continued very ioyfull vntill her deliuerance from the ſame.

In March following, the Biſhop called her before him, demanding of her, whether ſhe would goe home, and goe to Church or no, promiſing her great fauour, if ſhe would be reformed?

To whom ſhee anſwered, *I thinke, and am throughly perſwaded,*

ded, by the great extremity that you haue already ſhewed me, that you are not of God, neither can your doings be godly, and I ſee (ſaith ſhe) *that you ſeeke my vtter deſtruction*; ſhewing how lame ſhe was of the cold ſhe had taken, and for lacke of food while ſhe lay in that painefull priſon.

Then did the Biſhop deliuer her from that filthy hole, and ſent her to Weſt-gate, where, after ſhe had beene changed, and for a while beene cleane kept, her skin did wholly peele and ſcale off, as if ſhee had bin poyſoned with ſome mortall Venome; where ſhee continued till the nineteenth day of Iune, on which day ſhe was bereaued of life by the terrible Fire.

One thing more, touching this good woman, is to be noted; that while ſhe was in priſon, ſhe practiſed with a priſon-

ſon-fellow of hers, the Wife of one *Potkin*, to liue both of them, with two pence halfepenny a day; to try thereby how well they could ſuſtaine penury and hunger, before they were put to it: for they had heard, that when they ſhould remoue from thence to the Biſhops Priſon, their allowance ſhould be but three farthings a day apiece, and thus they liued fourteene daies ere ſhe was remoued.

¶ *Thomas Wats* his farewell to his Wife and Children.

AFter his priuate prayer made to himſelfe, hee came to his Wife and ſixe Children, being there, and ſaid theſe words in effect: *Wife, and my good Children, I muſt now departe away from you. Therefore*

henceforth know I you no more: but as the Lord hath giuen you vnto me, so I giue you againe vnto the Lord; whom, I charge you, see you obey, and feare him: and beware ye turne not to this abominable Papistry, against the which anon you shall see me, by Gods grace, giue my blood. Let not the murthering of Gods Saints cause you to relent, but take occasion thereby to be the stronger in the Lords quarrell, and I doubt not but he will be a mercifull Father vnto you. In the end he bade them farewell, & kissed them all, and was carried to the fire.

¶ *Bradfords* Mementoes to the Lord *Russell*, afterwards called, The good Earle of *Bedford*.

REmember Lots *Wife which looked backe. Remember that none*

none are crowned, but ſuch as ſtriue lawfully Remẽber, Francis Spira. *Remember, that all you haue, is at Chriſts commandement. Remember, he loſt more for you, then you can loſe for him. Remember that it is not loſt, which you loſe for his ſake: for you ſhall find much more here and elſewhere. Remember you ſhall dye; when, where, and how, ye cannot tell. Remember that the death of Sinners is terrible. Remember that the death of Gods Saints is precious in his ſight. Remember, the multitude goeth the wide way, which windeth to woe. Remember, the ſtraight way which leadeth to Life, hath but few Trauellers in it. Remember, Chriſt biddeth you enter in thereat. Remember, hee that truſteth in the Lord, ſhall receiue ſtrength to ſtand againſt all the aſſaults of his enemies.*

Be certaine, all the haires of your head are numbred. Bee certaine, your good Father

hath appointed your bounds, ouer which the Deuill dare not looke. Commit your ſelfe to him: he is, hath beene, and will be your helper. *Let Chriſt be your marke and ſcope to pricke at: Let him be your patterne to worke by: Let him be your enſample to follow: giue him, as your heart, ſo your hand: as your mind, ſo your tongue: as your Faith, ſo your fees*; And let his Word be your Candle, to go before you in all matters of Religion. Bleſſed is he that *Walketh* not to theſe Popiſh prayers, nor *Standeth* at them, nor *Sitteth* at them: glorifie God both in Soule and Body.

Fifteene ſhort Sentences left by *Robert Smith*, Martyr, to *Anne Smith*, his Wife.

SEeke firſt to loue God, deare Wife, with your whole

whole heart, and then it ſhall be eaſie for you to loue your Neighbour.

2 Bee friendly to all creatures, but eſpecially to your owne Soule.

3 Bee alwaies an enemy to the Deuill and the world, but chiefly to your owne fleſh.

4 In hearing of good things, ioyne the eares of your head and heart together.

5 Seeke vnity & quietneſſe with all men, but ſpecially with your conſcience: for it will not eaſily be pacified.

6 Loue all men, but ſpecially your enemies.

7 Hate the ſins that are paſt, but eſpecially thoſe to come.

8 Bee as ready to further your enemy, as he is to hinder you, that ye may be the Childe of God.

9 Defile not that which Chriſt hath cleanſed, leſt his blood be laid to your charge.

10 Re-

10 Remember that God hath hedged in your tongue with the teeth and lips, that it might ſpeak vnder correction.

11 Be ready at all times to looke to your brotherseye, but eſpecially to your owne eye. For he that warneth another of that he himſelfe is faulty, giueth his neighbour the cleere Wine, and himſelfe the dregs.

12 Beware of riches and worldly honor: for without vnderſtanding, prayer, and faſting it is a ſnare, and like to conſuming fire, of which if a man take a little, it will warme him, but if too much, it will conſume him.

13 Shew mercy to the Saints for Chriſts ſake, and Chriſt ſhal reward you for the Saints ſake.

14 Among all other priſoners, viſit your owne ſoule: for it is incloſed in a perillous priſon.

15 If

15 If you loue God, hate euill,&c.

Your Husband,
Ro.Smith.

If ye will meet
with me againe,
Forſake not Chriſt
for any paine.

A note of *Thomas Iueſon.*

BEing earneſtly trauelled withall to recant, he ſaid in this wiſe, *I would not recant, nor forſake my beliefe, for all the goods in* London. *I doe appeale to Gods mercy, & will be none of your Church, nor will ſubmit my ſelfe to the ſame. And what I haue ſaid, I will ſay againe: And if there came an Angell from Heauen to teach me any other Doctrine then that I now hold, I would not beleeue him.*

A note

A note touching the zeale of the faithfull Christians in *England*, before the name of *Luther* was heard of.

Anno 1518.

CErtes the feruent zeale of those Christian daies seemed much superiour to these our daies and times; as manifestly may appeare by their *sitting vp all night, in reading, and hearing of the Word*: Also by their *expences and charges* in buying Bookes of English. Of whom, *some gaue fiue Markes*, some more, some lesse, for a Booke. *Some gaue a load of Hay for a few Chapters of Saint* Iames, or for somewhat of S. *Pauls* Epistles in English, in which rarity of good Bookes, and want of teachers, this one thing is greatly to be maruelled at; namely, to consider in the

the Regiſters, how that the Word of Truth notwithſtanding did multiply ſo exceedingly as it did, amõgſt them. But ſee here the wonderfull working of Gods mighty power: For ſo (ſaith Maſter *Fox*) I obſerue in reading the Regiſters, *How one Neighbour reſorting and conferring with another; eſtſoones a few words of the firſt or ſecond talke, did winne and turne their mindes to that whereto they deſired to perſwade them, touching the truth of Gods Word, and his Sacraments. To ſee their trauels, their earneſt ſeeking, their burning zeales, their readings, their watchings, their ſweet aſſemblies, their loue and concord, their godly liuing, their faithfull meaning, may make vs in theſe our daies to bluſh for ſhame.*

The name by which they were knowne one to another, was, *The knowne men, the iuſt-faſt men.* Among theſe, was one *Thomas*

Thomas Man, Martyr, commonly called Doctor *Man*: who confeſſed he had turned ſeuen hundred people to his Religion and Doctrine, for which he thanked God.

¶ Many lets will meet vs in our way to Heauenward.

Mr. *Hooper* out of a Letter to Miſtris *Warcope*.

DEare Siſter, take heede; you ſhall in your iourney towards Heauen, meet with many a monſtrous beaſt: you had need therfore to haue the Salue of Gods Word ready at hand. *You ſhall meet Husband, Children, Louers and Friends, that ſhall be very lets and impediments to your purpoſe. You ſhall meet with ſlander and contempt of the world; and ſhall be counted vngracious and vngodly:* you ſhal meet with *cruell tyranny*, to vex you with all extremity; you ſhall

ſhall now and then ſee *the troubles of your conſcience, and feele your owne weakeneſſe:* you ſhall heare, that you be curſed of the Romiſh Catholike Church, with ſuch like terrours. *But pray to God, and follow the ſtarre of his Word, and you ſhall arriue at the port of eternall ſaluation, by the onely merit of Ieſus Chriſt.*

¶ Our beſt wiſedome is, to let our God to be wiſe for vs.

DEarely beloued, if we be contented to obey Gods will, and, for his commandements ſake, to ſurrender our goods, and our liues to bee at his pleaſure, it makes no matter whether we keepe goods and life, or loſe them. *Nothing can hurt vs that is taken from vs, for Gods cauſe; nor nothing can*

at

at length doe vs good, that is preſerued contrary to his will. Let vs wholly ſuffer God to vſe vs and ours after his holy wiſedome; and beware we neither vſe nor gouerne our ſelues contrary to his Word, by our owne wiſedome; for if wee doe, our wiſedome will at length proue to bee fooliſhneſſe. *It is kept to no good purpoſe, which is kept againſt Gods Commandements: It can by no meanes be taken from vs, which he would ſhould tarry with vs. He is no good Chriſtian, that ruleth himſelfe and his, as worldly meanes ſerueth: for he that ſo doth, ſhall haue as many changes, as chanceth in the world. To day with the world, he ſhall like and praiſe the truth of God: to morrow, as the world will, ſo will he like and praiſe the falſhood of man. To day with Chriſt, to morrow with Antichriſt, &c.*

¶ Vn-

¶ Vnmortified men, and women, no meet creatures for God.

OVt of another of his Letters (he ſaith) That before a Chriſtian can bee brought to perfection, he muſt firſt bee brought to nothing. To what lothſomeneſſe (ſaith he) yea to what abhorring comes our meat and drinke, before they worke their perfection in vs? From life they be brought to the fire, & clean altered from that they were, being aliue: from the fire to the trencher, & all to hacked: from the trencher to the mouth, and as ſmall ground, as the teeth can grinde them: & from the mouth into the ſtomack, and there ſo boyled and digeſted before they nouriſh, that

that whoſoeuer ſaw the ſame, would lothe and abhorre his owne nouriſhment, before it can come to his perfection. Is it then any maruell if ſuch Chriſtians as God delighteth in, be ſo mangled and defaced in this World, *which is the Kitchen and Mill*, to boyle and to grinde the fleſh of God's people in, till they atchieue their perfection in the World to come? *Raw fleſh is not meat wholeſome for man: and vnmortified men and women be no creatures fit for God.*

¶ A note touching the manly reſolution of Doctor *Taylor*, in ſtanding to the truth.

DOctor *Taylor* being ſent for by a Letter miſſiue, to appeare before *Stephen Gardiner*, Biſhop of *Winchester*, then Lord

Lord Chancelor of *England*, vpon his allegiance to anſwer ſuch complaints as were made againſt him; and earneſtly ſollicited by ſome of his well-willers, to depart the Realme for a time, and ſo to preſerue himſelfe for a further good; made them this anſwer: *Deare friends, I moſt heartily thanke you for the tender care you haue of me, but, oh, what would you haue me to doe? I am old, and haue already liued too long to ſee theſe terrible and moſt wicked daies. Flie you, and doe as your conſcience leadeth you. I am fully determined (with Gods grace) to goe to the Biſhop, and to his beard to tell him that he doth naught. God ſhall well hereafter raiſe vp teachers of his people, which ſhall with much more diligence and fruit teach them, then I haue done: For God will not forſake his Church, though now for a time he trieth and correcteth vs, and not without iuſt cauſe.*

As

As for me, I beleeue before God, I ſhall neuer be able to doe God ſo good ſeruice as I may doe him now: nor I ſhall neuer haue ſo glorious a calling as now I haue, nor ſo great mercy of God proffered me, as is now at this preſent: For what Chriſtian man would not gladly dye againſt the Pope and his adherents? I know, that the Papacy is the Kingdome of Antichriſt, altogether full of lyes, altogether full of falſhood: So that all their doctrine, from Chriſts-Croſſe bee my ſpeed, and Saint Nicholas *vnto the end of their Apocalypſe, is nothing but Idolatry, ſuperſtition, errours, hypocriſie, and lyes.*

Doctor *Taylor*, hauing made his appearance before the Biſhop of *Wincheſter*, *Stephen Gardiner*; the Biſhop greeted him with this welcome: Art thou come, thou Villaine? How dareſt thou looke mee in the face? knoweſt thou who I am?

Yes, I know who you are, ſaid

ſaid Doctor *Taylor*, You are Doctor *Stephen Gardiner*, Biſhop of *Wincheſter*, Lord Chancelor of *England, and yet but a mortall man, I trow.* But if I ſhould be afraid of your Lordly lookes, why feare you not God, the Lord of vs all? *How dare you for ſhame looke any Chriſtian man in the face, ſeeing you haue forſaken the truth, denyed our Saniour Chriſt and his Word, and done contrary to your oath in writing?* With what countenance will you appeare before the Iudgement Seate of Chriſt, to anſwer to your Oath made, firſt vnto that bleſſed King of famous memory, King *Henry* the Eight, and after that, to bleſſed King *Edward* the Sixt his Sonne?

Tuſh, tuſh, ſaith the Biſhop, that was *Herods* Oath, vnlawfull, and therefore to bee broken.

You ſhall not be ſo diſcharged

ged of it (ſaid Doctor *Taylor*) before Chriſt, who doubtleſſe will require it at your hands as a lawful Oath, made to your Liege Lord and Soueraigne, the Kings Maieſty: from whoſe obedience no man can aſſoyle you, neither the Pope, nor none of his.

¶ The mournful complaint of Chriſts ſcattered Sheep, for the loſſe of their faithfull Shepheard, Doctor *Taylor*.

AT his comming thorow *Hadley*, the ſtreetes were beſet on both ſides with men and women of the Towne and Countrey, waiting to ſee him, whom when they beheld ſo led to death, with weeping eyes, and lamentable voyces, they cryed, ſaying one to another, *Ah good Lord! There goes*

our

our good Shepheard from vs, that ſo faithfully hath taught vs, and ſo fatherly hath cared for vs, &c. O merciſull God, what ſhall we poore ſcattered Sheepe doe? What ſhall become of this wicked world? Good Lord ſtrengthen and comfort him. To whom Doctor *Taylor* euermore anſwered: *Good people, I haue preached to you Gods Word and Truth, and come this day to ſeale it with my blood.* Hee, preparing himſelfe alſo to the fire, ſaid, *Good people, I haue taught you nothing but Gods holy Word, and thoſe leſſons I haue taken out of Gods bleſſed Booke the Bible, and come hither this day to ſeale it with my blood.*

The holy Martyrs ſuſtayned not onely hard meaſure at the hands of their Perſecutors, but of their Officers alſo.

Being at the Stake, one *Warwik* caſt a Faggot at him, which light vpon his face, and ſo hurt

him, that the blood ran downe his viſage. Then (ſaid Doctor *Taylor*) *O friend, I haue hurt enough, what needed that?*

The like homely vſage had he at the hands of one *Homes*, Yeoman of the Guard; who had vſed him vnkindely and churliſhly by the way, who, with a Waſter, gaue him a cruell blow vpon the head, for ſaying (as you heard) I haue taught you nothing but the Truth, and am come to ſeale it with my blood.

¶ His valiant and quiet enduring of the fire.

FIre being ſet vnto him, holding vp both his hands, he called vpon God, and ſaid, *Mercifull Father of Heauen, for Ieſus Chriſt my Sauiours ſake, receiue my ſoule into thy hands.* So ſtood

ſtood hee, without either crying or moouing, with his hands folded together, till one *Soyce*, with an Halbard, ſtrucke him on the head, that the braines fell out, and the dead Corſe fell downe in the Fire.

The piety and charity of *Thomas Tomkins*.

THis *Tomkins* was a Weauer by his Occupation, dwelling in *Shorditch*, who was of ſo godly and deuout a diſpoſition, that if any had brought him a Webbe, as ſometime hee had three or foure in a day, hee would alwaies begin with prayer: or, if any had come to talke with him of any matter, hee would likewiſe firſt begin with praier. And if any had come to haue borrowed mony of him

he would ſhew him ſuch money as he had in his Purſe, and bid him take it: and when it was re-paied backe againe, he would bid them keepe it longer, if they needed, while they were better able to pay him.

¶ *Bonner* would beat his priſoners with his fiſt.

Which, becauſe it disfigured him, the Biſh. gaue a Barber twelue pence to ſhaue him, adding that then hee would looke like a Catholique.

DVring the time that the ſaid *Tomkins* was priſoner with *Bonner*, which was halfe a yeere, hee was ſo rigorous to the poore man, that he beat him ſhamefully about the face, whereby his face was ſwelled; and not content with that, he plucked off a piece of his beard: but the rage of this Biſhop was not ſo great againſt him, but the conſtancy of the party was much greater, with patience to beare it.

Bonner

Bonner ſetteth his Priſoner to worke.

Bonner, hauing this *Tomkins* with him Priſoner at *Fulham*, in the Moneth of Iuly, ſet him with his other folkes, to make Hay, and ſeeing him to labour ſo well, the Biſhop ſitting him downe, ſaid, Well, I like thee well, for thou laboureſt hard; I truſt thou wilt bee a good Catholique. My Lord, ſaid the poore man, *Saint Paul* ſaith, *He that wil not labour, let him not eat. Ah, I ſee* (ſaith Bonner) *that Paul is a great man with thee.*

Bonner burnes the hand of his Priſoner.

BOnner perceiuing the inuincible conſtancy of this *Thomas Tomkins*, and being exceedingly vexed therewith, hauing with him at *Fulham*, that time, Maſter *Harpsfield*, Maſter *Pendleton*, and *Chadſey*; *Tomkins* was called for before him, who ſtanding, as he was wont, in defence of his faith, the Biſhop fell from beating, to burning: thinking, by letting him haue ſome fore-taſte of the paine, to make him leaue the defence of the truth hee had receiued: For, hauing there by him a Taper, or Wax-candle, of 3. or 4. wykes ſtanding vpon the Table, he tooke him by the fingers, and held his hand directly vnder the flame;

flame; in which burning, hee neuer ſhrunke, till the veynes ſhrunke, and the ſinewes braſt; inſomuch, that the water did ſpirt into Maſter *Harpsfields* face: who hauing ſome remorſe, beſought the Biſhop to ſtay, ſaying, hee had tryed him enough.

This burning was in the B. Hall at Fulham.

As the paine of the Martyrs increaſed, ſo did their comfort.

THis *Thomas Tomkins* reported to one *Iames Hinſe*, that whileſt his hand was thus in burning, his ſpirit was ſo rapt vp within him, that he felt no paine.

Out of the mouth of Babes, and ſucklings, God ordaines ſtrength.

IOhn Laurence, Prieſt, hauing his legs ſore worne with Irons, and his body weakned with ill keeping, was borne to the Fire in a Chaire, in which as he ſate, yong Children came about the Fire, crying as well as they could, *Lord, ſtrengthen thy ſeruant, and keepe thy promiſe, Lord, ſtrengthen thy ſeruant, and keepe thy promiſe.*

God turnes the ſhew of weakneſſe in his ſeruants, ſometimes to his great glory.

They ſuffered together in Smithfield.

MAſter *Cardmaker*, being come with *Iohn Warne*, Vp-

Vpholſter, to the place where they ſhould bee burned, was called aſide by the Sherifes: who talked with him ſecretly ſo long, that in the meane while, *Warne*, his fellow-Martyr, had made his Prayer, was chained to the Stake, and had Wood and Reede ſet about him, ſo that nothing wanted but the fiering: ſtil ſtood *Cardmaker*, talking with the Sherifes.

The people, which before had heard, that *Cardmaker* would recant, and beholding this his ſtay, were in a maruellous dumpe & ſadneſſe, thinking no leſſe, but he would indeed now recant at the burning of *Warne*.

At length *Cardmaker* departed from the Sherifes, & came towards the Stake, and in his garments as he was, kneeled downe, and made a long praier in ſilence to himſelfe: yet the

people confirmed themſelues in their fantaſie of his recantation, ſeeing him praying ſecretly in his garments, and no ſemblance of any burning.

His praier ended, he roſe vp, put off his clothes vnto his ſhirt, went with bold courage to the Stake, ſweetly kiſſed it: He tooke *Warne* by the hand, & comforted him in the Lord, and ſo gaue himſelfe alſo to the Stake moſt gladly.

The people ſeeing this ſo ſuddenly done, contrary to their fearefull expectation, as men deliuered out of ſo great a doubt, *cryed out for ioy, with ſo great a ſhout, as hath not lightly beene heard a greater: ſaying, The Lord bee praiſed: the Lord ſtrengthen thee,* Cardmaker, *the Lord Ieſus receiue thy ſpirit.*

And this continued while the executioners put fire to them, and they both paſſed tho-

thorow it, to the bleſſed reſt and peace among the reſt of Gods holy Saints & Martyrs.

The Righteous are as bold as a Lyon.

Iohn Ardley, being ſolliicited and vrged by *Bonner* to recant, he conſtantly ſtanding to the profeſſion of his Religion, gaue him this anſwer, My Lord (ſaid hee) neither you nor any of your Religion, is of the Catholike Religion, for you be of a falſe faith: and I doubt not but you ſhall be deceiued at length; beare as good a face as you can: you haue ſhed innocent blood, you haue killed many, & yet ye goe about to kill me: *But if euery haire of my head were a man, I would ſuffer death in that opinion and Faith I now ſtand in.* Being yet further preſſed

See the like answer of *William Sparrow.*

pressed to turne to the vnity of their Church, he answered: *No, God forbid that I should doe so, for then I shall lose my soule.*

The wicked flie, when none pursueth them.

Haue him away.

THe Bishop sitting in his Consistory, and being set into an heat with the stout answer of this *Iohn Ardley*, and *Iohn Simpson*; burst out in his loud and angry voice, *Haue him away, Haue him away.* Much people at this time were assembled below to heare the issue, so that the Consistory being not able to hold them, many were faine to stand below in the Church. Now the day being farre spent, and the people hearing those words, *Haue him away*, thinking that the prisoners had receiued their

their iudgement; being desirous to see them had to Newgate, seuered themselues, one running one way, and another another way, *which caused such a noise in the Church, that they in the Consistory were all amazed, & marueled what it should meane.* The Bishop also being afraid of this sudden stirre, asked what there was to doe? The standers by answering, said, That there was like to bee some tumult, for they were together by the eares.

When the Bishop heard this, by and by he tooke him to his heeles, and leauing his seat, he with the rest of that Court hasted with all speed possible to recouer the doore which went into the Bishops house: But the rest recouering the doore before him, being lighter of foot, thronging hastily to get in, kept my Lord out, and cryed, *Saue my Lord,*

They were in feare, where no feare was.

Saue

Saue my Lord, but meaning firſt to ſaue themſelues, if any danger ſhould come.

The faithfull count not their liues deare vnto them for Chriſt.

AN example whereof we haue in the godly Martyr, Maſter *Thomas Hawkes*, who being with many faire words exhorted by Biſhop *Bonner*, to returne againe to the boſome of the Mother Chuch, replyed, No, my Lord, that will I not: *For if I had an hundred bodies, I would ſuffer them all to be torne in pieces, rather then I would abiure or recant.*

The

The Godly are more then Conquerours, in the torments they ſuffer for Chriſt.

THis well appeares by this Relation following. There came to Maſter *Hawkes* a little before his Martyrdome, certaine of his familiar friends & acquaintance, who ſeemed not a little to be confirmed by the example of his conſtancy and godly talke: and yet being feared on the other ſide with the ſharpeneſſe of the puniſhment prepared for him, priuily deſired him, that in the midſt of the flame, hee would ſhew them ſome token, if hee could, whereby they might be the more certaine, *whether the paine of burning were ſo great, that a man might not therein keepe his minde*

minde quiet and patient; which thing hee willingly promiſed them to doe: and ſo it was agreed, that if the paine were tolerable & might be ſuffred, he ſhould lift vp his hands aboue his head toward heauen before he gaue vp the ghoſt.

Not long after; the houre being come, in which he was to ſuffer, fire being put vnto him, after his ſpeech was taken away by continuance in the flame, his skin drawne together, and his fingers conſumed, ſo that all men thought certainely he had beene gone: ſuddenly and contrary to all expectation, the bleſſed ſeruant of God, being mindfull of his promiſe (as it ſeemed) which he had formerly made, *reached vp his hands on a light fire ouer his head* (which was maruellous to behold) *to the liuing God, and with great reioycing, in all likelihood, clapping them*

them three times together. At the ſight whereof, there followed ſuch an applauſe and outcry of the people, & eſpecially of thoſe that knew the matter, that the like hath not commonly beene heard: after which, the bleſſed Martyr of Chriſt ſinking dowee into the fire, gaue vp the ghoſt at *Coxall* in *Eſſex*, in the yeere 1555. Iune the tenth.

The Godly prepare for their troubles, before they come: *Prou.* 22.3.

THis was verified in *Thomas Wats* of *Billiricay*, *Linnen Draper*, in the County of *Eſſex*, who, before he was apprehended for the Goſpel, had ſold and made away all the cloth he had in the ſhop: ſetting things in order touching his Wife and Children; hauing

uing giuen of the ſaid cloth to the poore: for he looked alwaies to be taken of Gods aduerſaries and his, as ſhortly after indeed it came to paſſe.

The Priſon to the Martyrs, better then a Parlour.

SO ſaith holy *Bradford*, in a Letter to his Mother: *And indeed, I thanke God more for this * Priſon, then for any Parlour; yea, then of any pleaſure that euer I had. For in it, I finde God, my moſt ſweet good God alwaies to me.*

* Hee meanes the Tower.

The Godly ought more to blame thẽſelues then others, for the Churches afflictions.

TO which purpoſe thus writeth ſweet *Bradford* to

to the Citty of *London*: Let vs euery one from the bottome of his heart, thus apply to himſelfe this iudgement fallen vpon vs: *It is I, Lord, that haue ſinned againſt thee: It is my hypocriſie, my vaine-glory, my couetouſneſſe, vncleanneſſe, carnality, ſecurity, idleneſſe, vnthankefulneſſe, ſelfe-loue, and ſuch like, which haue deſerued the taking away of our* * *good King; of thy Word and true Religion, of thy good Miniſters by exile, impriſonment, and death: It is my wickedneſſe that cauſeth ſuch ſucceſſe to authority, and peace to thine enemies. Oh be mercifull, be mercifull vnto vs: Turne to vs againe, O Lord of Hoſts, and turne vs againe vnto thee: Correct vs, but not in thy fury, &c.*

* King Edward the ſixt.

What

What honour God chiefly requireth of vs.

HAng on Gods prouidence (ſaith he, in the ſame Letter) not onely when you haue meanes to helpe you, but alſo when you haue no meanes, yea when all meanes be againſt you. *Giue him this honour, which of all other things he moſt chiefly requireth at your hands: namely, beleeue that you are his Children through Chriſt: and that he is your Father and God through him: that he loueth you, pardoneth you all your offences: he is with you in trouble, and will be with you for euer. When you fall, he will put vnder his hand, you ſhall not lie ſtill: before you call vpon him he heareth you: out of euill he will finally bring you, and bring you to his eternall ioy.* Doubt not here-

hereof, my dearely beloued, doubt not (I ſay) this will God your Father doe for you, not in reſpect of your ſelues, but in reſpect of Chriſt your Captaine, your Paſtor and Keeper, out of whoſe hands none ſhall be able to catch you. In him be quiet, and often conſider your dignity; namely, how that they bee Gods Children, the Saints of God, Citizens of Heauen, Temples of the Holy Ghoſt, the Thrones of God, Members of Chriſt, and Lords ouer all.

Be yee therefore aſhamed to thinke, ſpeake, or doe any thing that ſhould be vnſeemely for Gods Children, Gods Saints, Chriſts members, &c.

Godly reaſons perſwading to the contempt of the world.

VVHom ſhould it grieue, ſaith *Bradford* (in one of his Letters) who hath a long iourney to goe, to paſſe thorow a piece of foule way, if he knew that after hee had paſſed it, that way ſhould be moſt pleaſant and delightſome; yea the iourney at an end, and he at his reſting place to be made a moſt happy creature? Who will be afraid, or loth to leaue a little pelfe for a little time, if he knew he ſhould ſhortly after receiue moſt plentifull riches? Who will be vnwilling for a little while to forſake his Wife, Children, or Friends, when he knoweth he ſhall ſhortly after be aſſociated vnto them inſeparably

parably euen after his hearts deſire? *Who loueth the ſhadow more then the body?* Who can loue this life, but they that regard not the life to come? Who can deſire the droſſe of this world, but ſuch as be ignorant of the treaſure of the euerlaſting ioy in Heauen? I meane, *Who is afraid to die, but ſuch as hope not to liue eternally?* Chriſt hath promiſed pleaſure, riches, ioy, felicity, and all good things to them that for his ſake loſe any thing, or ſuffer any ſorrow. *And is he not true of his Word?* How can he but bee true, in whoſe mouth guile was neuer found? Alas then, why are we ſo ſlacke and ſlow, yea hard of heart, to beleeue him, promiſing vs thus plentifully eternall bleſſfulneſſe? and are ſo ready to beleeue the world, *promiſing vs many things, but performing nothing?* If we curry-fauour now, and

and halt on both parts, then it promiseth vs peace, quietnesse and many things else. But how doth it pay this geare? or if it pay it, with what contentednesse of conscience? or if so; how long I pray you? *Doe wee not see before our eyes men to dye shamefully, I meane, as Rebels and other Malefactors, which refuse to dye for Gods cause? What way is so sure a way to Heauen, as to suffer in Christs cause? If there be any way on horsebacke to Heauen, this is it.* By many troubles (as saith the Apostle) we must enter into Heauen, *Acts* 14.22. And all that will liue godly in Christ Iesus, must suffer persecution, 2. *Tim.* 3.12. For the world cannot loue them that are of God: the Deuill cannot loue his enemies: the world will loue none but her owne: *You are Christs, therefore looke for no loue from her. Should we looke for fire to quench our thirst? Euen*

as

as ſoone ſhall Gods true ſeruants finde peace in Antichriſts regiment.

The way to Heauen is vp the Hill.

MY dearely beloued, once heretofore I wrote vnto you a *Vale* or a farewell, vpon coniecture: but now I write my farewel to you indeed, vpon certaine knowledge. *My ſtaffe ſtandeth at the doore:* I continually looke for the Sheriffe to come for mee; *and I thanke God, I am ready for him. Now goe I to practiſe that which I haue preached: Now am I climing vp the hill: It will cauſe mee to puffe and blow, before I come to the cliffe. The Hill is ſteepe and high: My breath is ſhort, and my ſtrength is feeble. Pray therefore to the Lord for me, that as I haue*

Mr. *Bradford* in a Letter to Miſtris *Warcope.*

Bradford went to practiſe that hee had preached.

now, through his goodneſſe, almoſt attained to the top, I may by his grace be ſtrengthened, not to reſt till I come where I ſhould be. Oh louing Lord, put out thine hand and draw me vnto thee: for no man commeth, vnleſſe he be drawne of the Father. See, my dearely beloued, Gods louing mercy: *He knoweth my ſhortneſſe of breath,* and extreme weakeneſſe: and therefore, as he ſent for *Heliah* in a fiery Chariot, ſo ſendeth he for me: for by fire my droſſe muſt be purified, that I may be fine gold in his ſight. O vnthankefull wretch that I am! Lord doe thou forgiue me mine vnthankefulneſſe: *Indeed I confeſſe* (right deare to me in the Lord) *that my ſinnes haue deſerued hell fire: much more then this fire. But loe, ſo louing is my Lord, that he conuerteth the puniſhment for my ſinnes, into a teſtimoniall of his truth and verity, which indeed the Prelates doe perſe-*

perſecute in me, and not my ſinnes: and therefore they perſecute not me, but Chriſt in me, who, I doubt not, will take my part vnto the very end. Oh that I had ſo open an heart, that I could as I ſhould doe, receiue this ſo great and vnſpeakeable a dignity which God my Father offereth to me! Now pray for me, my dearely beloued: *Pray for me, that I neuer ſhrinke: I ſhall neuer ſhrinke, I hope. I truſt in the Lord, I ſhall neuer ſhrinke: For he that hath alwaies taken my part, will not, I am well aſſured, leaue me when I haue moſt neede of him, for his truth and mercies ſake.*

O Lord helpe me: into thy hands I commend me wholly. In the Lord put I my truſt, and will not feare what man can doe vnto me.

A Prayer which Maſter *Bradford* taught his Mother to ſay daily for him in the time of his impriſonment.

NEuer was I ſo merry (deare Mother) as now I am, and ſhould be, if I could get you to be merry with me, to thanke God for me, and on this wiſe to pray for me: *Ah good Father, which vouchſafeſt that my Sonne, being a grieuous ſinner in thy ſight, ſhould finde this fauour with thee, to be one of thy Sonnes Captaines, and men of war, to fight and ſuffer for the Goſpels ſake. I thanke thee therefore, good Lord, and pray thee in Chriſts name, that thou wouldeſt forgiue him his ſinnes and vnthankefulneſſe, and make perfect in him that good worke thou haſt begun: yea Lord, I pray thee to make him worthy*

worthy to ſuffer, not onely impriſonment, but euen very death, for thy Truth, Religion, and Goſpels ſake. And as Hannah *did apply and giue her firſt-borne ſonne* Samuel *vnto thee: So doe I, deare Father, beſeeching thee, for Chriſts ſake, to accept my gift, and giue my Son,* Iohn Bradford, *grace alwayes truely to ſerue thee and thy people, as* Samuel *did. If on this ſort, good Mother, you would by prayer offer me vp to God, I ſhould be the merrieſt man that euer I was.*

A note touching *Iohn Wade.*

THis *Wade* being ſtripped out of his clothes in an Inne, and preparing himſelfe for the fire, had a faire long white Shirt brought him from his Wife, which being put on, and he pinioned, was led on foot to the place of execution,

and comming ſtreight to the Stake, tooke it in his armes, imbracing it, and kiſſing it; to which being chained, he ſaid with a chearefull and loud voice, his hands & eyes lifted vp to Heauen, the laſt Verſe of the 86. Pſalme: *Shew ſome good token vpon me, O Lord, that they which hate me, may ſee it, and be aſhamed, becauſe thou, Lord, haſt holpen and comforted me.* Then the Reeds being ſet about him, he pulled them to him, & imbraced them in his armes: then, fire being put vnto him, he cryed vnto God often, *Lord Jeſus, receiue my Soule*, without any ſigne of impatience in the fire, till at length, after the fire was thorowly kindled, hee was heard no more to ſpeake, *ſtill holding his hands vp ouer his head together towards Heauen, euen when he was dead, and altogether roaſted, as though they had beene ſtayed vp with a prop ſtanding*

ing vnder them. This ſigne did God ſhew vpon him, whereby his very enemies might perceiue, that God, according to his prayer, had ſhewed a token vpon him, euen to their ſhame and confuſion.

¶ Verſes of *Robert Smith*, written to the faithful then in perſecution.

COntent thy ſelfe
with patience,
VVith Chriſt to beare
the croſſe of paine:
VVhich can and will
thee recompence
A thouſand fold,
with ioyes againe.
Let nothing cauſe
thine heart to quaile;
Launch out thy Boat,
hoyſe vp thy ſayle,
put from the ſhore,
And be thou ſure,

thou ſhalt attaine
Vnto the Port,
that ſhall remaine
for euermore.

No quietneſſe in Satans ſeruice.

TO which purpoſe, thus writeth *Robert Samuel*, Preacher, and Martyr, to the godly then in trouble: Why are you (vaine men) more afraid of Ieſus your gentle Sauiour, and of his Goſpell of ſaluation, then if a Legion of Deuils were about to deſtroy your ſoules and bodies? *Thinke you to be more ſure then vnder your Captaine Chriſt? Doe you promiſe your ſelues to be more quiet in Satans ſeruice, then in Chriſts Religion?* Eſteeme you more theſe tranſitory and pernitious pleaſures, then God and

and all his heauenly treaſures? *Oh palpable darkeneſſe! Oh horrible madneſſe, and wilfull blindneſſe, without compariſon too much to be ſuffered any longer!* We ſee, and will not ſee: we know, and will not know: yea, wee ſmart, and will not feele: and that our owne conſcience well knoweth. Oh miſerable and braineleſſe ſoules, which would for fooliſh pleaſure, and ſlippery wealth, loſe the Royal Kingdome and permanent Ioyes of God, with the euerlaſting glory, which hee hath prepared for them that truely loue him, and renounce the world. *The time is come, we muſt goe to it.* Iudgement is begun at Gods houſe: began they not firſt with the greene and ſappy tree? And what followed then vpon the branches?

Encouragement to ſuffer the Croſſe of Chriſt.

VVE ought not to bee diſmayd (ſaith the godly Martyr) in our ſuffering for Chriſt, but rather to be of good comfort: not to be ſad, but merry: not ſorrowfull, but ioyfull, ſeeing God hath accepted of vs, as of his dearely beloued Children: I ſay, we ſhould for his ſake, with glad hearts be ready to ſubdue our ſinful luſts, our wretched fleſh and blood vnto his glory, the promoting of his holy truth, and edifying of his Church. What if the earthly houſe of this our Habitation bee deſtroyed? wee know aſſuredly we ſhall haue a building giuen of God, not made with hands, but eternall in the Heauens; and

and that with ſuch ioyes *as* Faith *taketh not*, Hope *toucheth not, nor* Charity *apprehendeth not. They paſſe all deſires and wiſhes. Gotten they may be by Chriſt: eſteemed to their worth, they cannot be: wherefore, the more affliction and perſecution the VVord of God bringeth vs, the more felicity and greater ioy abideth vs in Heauen.* But the worldly peace, idle eaſe, wealthy pleaſure, which the vngodly fooliſh, ſo much gape after, and imagine to procure to themſelues, by perſecuting and thruſting away the Goſpell, ſhall turne to their owne trouble, and in the end (if they preuent not) to their perpetuall infelicity, perdition, and damnation: For they had rather with Rich *Nabal*, and his temporall delights, deſcend vnto the Deuill, then with poore Chriſt, & his bodily trouble, to aſcend into the Kingdome of God his Father.

The

The blood of the Martyrs, the ſeed of the Goſpell.

A Little after; *Our blood* (ſaith he) *ſhed for the Goſpel, ſhall preach it with more fruit, and greater furtherance, then did our mouthes, liues, and writings; as did the blood of* Abel, Stephen, *with many moe.* What though, for a time, they laught Chriſt and his Word to ſcorne, they ſhall not ſit in the Chayre of the ſcorners for euer.

A ſweet Meditation, flowing from Faith in Gods promiſes.

TOwards the end of the ſaid Letter, he ſaith, Let vs therefore with an earneſt faith,

faith, ſet faſt hold, and ſure feeling vpon th e promiſes of God in the Goſpell, *and let vs not be ſundred from the ſame by any temptation, tribulation, or perſecution. Let vs conſider Gods verity to be inuincible, inuiolable, and immutable, promiſing and giuing vs his faithfull Souldiers, life eternall.* It is Chriſt onely that hath diſcerned it for vs: and, vnto him onely, muſt we render the praiſe. Let not then the vaine fantaſies and dreames of men; the fooliſh gawds and toyes of the World, nor the crafty deluſions of the Deuill, driue and ſeparate vs from our hope of the Crowne of Righteouſneſſe, that is laid vp in ſtore for vs againſt the laſt day. *Oh that happy and merry laſt day!* I meane, to the faithfull, when Chriſt by his couenant ſhall giue and grant vnto them that ouercome and keep his words to the end, that they may aſcend

cend and ſit with him in his Seat for euer, as he hath aſcended, and ſitteth on the Throne with his Father. *The ſame body and ſoule that is now afflicted with Chriſt, ſhall then with Chriſt be glorified: Now, in the Butchers hands, as Sheepe appointed to be ſlaine: Then, ſitting at God's Table with Chriſt in his Kingdome, as God's honourable and deare Children. Where, for earthly pouerty, we ſhal haue heauenly riches: for a little hunger and thirſt, ſaturity of pleaſures in the preſence of God, for euer and euer: for ſorrowes, troubles, and cold Irons, celeſtiall ioyes, and the company of Angels: and for a bodily death, life eternall. Oh happy ſoules! Oh precious death! and euermore bleſſed! Right deare in the ſight of the Lord, is the death of his Saints, &c.*

We

Wee muſt obey God rather then men.

Robert Coo, Martyr, being demanded by the Biſhop of *Norwich*, whether he would obey the Kings Lawes? anſwered, As far as they agree with Gods Word, I will obey.

Biſhop. Whether they agree or not agree with Gods Word, we be bound to obey them, if the King were an Infidell.

Coo. *If* Sydrach, Miſaack, *and* Abednago, *had ſo done*, Nabuchadnezar *had not confeſſed the true God.*

The

The Martyrs would not bee deliuered, but by Law.

AT the Aſſiſe holden at *Wiſbich*, there commeth to *William Wolſey*, Martyr, one Doctor *Fuller*, ſpeaking to him on this manner, *Wolſey*, thou doſt much trouble my conſcience, wherefore (I pray thee) depart, and rule thy tongue, ſo that I heare no more complaints of thee, & come to the Church when thou wilt, and if thou be complained on, ſo farre as I may, I promiſe thee, I will not heare it.

To whom *Wolſey* replyed, *Maſter Doctor, I was brought hither by a Law, and by a Law I will be deliuered.*

Robert

Robert Pygot, and *William Wolſey*, comforted and confirmed in the Faith, by a Biſhops Chaplaine.

THeſe two godly Martyrs lying in priſon, there came to viſit them, one *Peter Valentine*, a French-man borne, Chaplaine to Biſhop *Godericke*, who, at his entrance, ſaid vnto them, *My Brethren, according to mine Office, I am come to talke with you, for I haue beene Almner here this twenty yeeres, and aboue. Take it therefore in good part, my Brethren, I pray you, that I am come to talke with you: I promiſe you, not to pull you from your Faith; But I both require and deſire you, in the name of Chriſt, to ſticke vnto the truth of his Goſpell: and I beſeech Almighty God, for his Sonne Ieſus Chriſt his ſake, to pre-*

ſerue

ſerue you and me in the ſame vnto the end: For, I my ſelfe know not, (my Brethren) how ſoone I ſhall be at the ſame point you now are at. Thus, with many other like words, he made an end, cauſing all that were there preſent, to water their cheekes contrary to all their expectations, prayſed be God.

A wicked new man.

BEing in their examination, before Doctor *Fullar* formerly mentioned, Doctor *Shaxton* ſaid vnto them: Good Brethren, remember your ſelues, and become new men, for I my ſelfe was in this *fond opinion* you now are in, but I am now become a new man.

Ah, ſaid *Wolſey*, are you become a new man? *Woe be to thee, thou wicked new man, for God ſhall ſuddenly plague thee.*

Pro-

Properties of a good Biſhop.

BIſhop *Ridley* was as tenderly beloued of his Flocke, as the Father of the Childe. Euery Sunday, and Holy-day, he vſually preached in one place or other, to whoſe Sermons the people reſorted, *ſwarming about him like Bees*, and coueting the ſweet Flowers & wholeſome Iuyce of the fruitful Doctrine, which he *not onely preached, but practiſed in his life*, as a glittering Lanthorne to the eyes and ſences of the blinde, in ſuch pure order and chaſtity of life, that his very Enemies could not reproue him in one iot thereof.

He was of nature *kinde to his Kinsfolkes, and yet not bearing with them otherwiſe then right required,*

quired, giuing them alwaies this generall rule, (yea to his owne Brother and Sister) *that they doing euill, ſhould ſeeke, or looke for no more at his hands, then at the hands of a meere ſtranger, profeſſing that hee or ſhee that vſed a godly trade of life, ſhould be eſteemed of him as his Brother and Sister.*

Being at his Mannor at *Fulham*, as he much vſed to be, he read daily a Lecture to his Family at the common prayer, *beginning at the Acts of the Apoſtles, and ſo going thorow-out all the Epiſtles of Saint* Paul, *giuing to euery man that could read, a new Teſtament; hiring them beſides with money, to learne, by-heart, certaine Chapters, but eſpecially, the* 13. *of the Acts. Reading often alſo to his Family the* 101. *Pſalme. Being maruellous carefull ouer his Family, that they might be a ſpectacle of all vertue, and honeſty vnto others.*

Let

Let not vs contend, for we are Brethren.

IN a Letter he writes to Maſter *Hooper*, hee hath theſe words: *Foraſmuch (deare Brother) as I perceiue by your Letters which I haue but ſuperficially ſeene, that we thorowly agree, and wholly conſent together in thoſe things which are the grounds and ſubſtantiall points of our Religion, againſt the which the world ſo furiouſly rageth in theſe our dayes: Howſoeuer we in times paſt, in certaine by-matters and circumſtances of Religion, your wiſedome and my ſimplicity, hath (I grant) a little iarred, each of vs following the abundance of his owne ſence and iudgement: Now (I ſay) be you aſſured, that euen with all mine heart, God is my witneſſe in the bowels of Chriſt, I loue you in the truth,*

truth, and for the truth's ſake, which abideth in vs, and (as I am perſwaded) ſhall, by the grace of God, abide in vs for euermore. (and a little after:) *Let vs ioyne hands together in Chriſt, and if we cannot ouerthrow, yet to our power, and as much as in vs lyeth, let vs ſhake thoſe high altitudes, not with carnall, but with ſpirituall weapons.*

How to be affected, when the Word of God is reiected.

LYing on a time at his houſe at *Hadham* in *Hartford* ſhire, hee went to viſit Lady *Mary*, then lying two miles off, at *Hunſdon*, about 11. of the Cleocke, Lady *Mary* came forth into her Chamber of Preſence, whom the ſaid Biſhop then ſaluted. She thanked

ed him for his paines, and for a quarter of an houre talked pleaſantly with him &c.

After Dinner; the Biſhop being call'd for by her Grace, he thus began his ſpeech:

Madam, I come not onely to doe my duty to ſee you, but alſo to offer my ſelfe to preach before you on Sunday next, if it will pleaſe you to heare me.

At this, her countenance changed, and, after ſilence for a while, ſhe anſwered:

My Lord, as for this laſt matter, I pray you make the anſwer to it your ſelfe.

T. Madam; conſidering mine office and calling, I am bound of dũty to make your Grace this offer, to preach before you.

Mary. Wel, I pray you, make the anſwer, as I haue ſaid, to this matter your ſelfe: for you know the anſwer wel enough. But if there be no remedy but I muſt

I muſt make you anſwer, your anſwer ſhall be this: *The doore of the Pariſh Church adioyning, ſhall be open for you, if yee come: And yee may preach, if ye liſt; but neither I, nor none of mine, ſhall heare you.*

Biſhop. Madam, I truſt, you will not refuſe to heare Gods Word.

Mary. I cannot tell what yee call Gods Word.

That is not Gods Word now, which was Gods Word in my Fathers dayes.

After many bitter words againſt the Religion then eſtabliſhed, She concluded with theſe words: *My Lord, for your gentleneſſe in comming to ſee me, I thanke you: but for your offring to preach before me, I thanke you neuer a whit.*

Then the Biſhop was brought by Sir *Thomas VVharton* (who at the Biſhops firſt comming had giuen him kind enter-

entertainment) to the place where he dined, and desired to drinke. *After he had drunke, he paused awhile, looking very sadly, & suddenly brake out into these words; Surely I haue done amisse. Why so, said Sir* Thomas? *For I haue drunke, said he, in that place, where Gods Word offred, hath beene refused: whereas if I had remembred my duty, I ought to haue departed immediately, and to haue shaken off the dust of my shooes for a testimony against this house.*

These words were by the said Bishop spoken with such vehemency, that some of the hearers afterwards confessed, it made their haire to stand vpright on their heads.

Notes touching old Father *Latimer*, first a zealous Papist.

ZEalous he was at the first, in the Popish Religion,& therewithall so scrupulous (as himselfe confesseth) that being a Priest, and vsing to say Masse, *he thought he had neuer sufficiently mingled his Massing Wine with Water.* *

* Also that he should neuer be damned, if he were once a professed Frier,&c.

The manner of his conuersion.

MAster *Thomas Bilney*, being about that time a trier out of Satans subtilties, and a secret ouerthrower of Antichrists Kingdome, seeing Master *Latimer* to haue zeale in his waies (although without

out knowledge) *was ſtricken with a brotherly pitty towards him,* and bethought by what meanes he might beſt winne this zealous ignorant brother. After a ſhort time he came to Maſter *Latimers* Study, *and deſired him to heare him make his confeſſion.* Which thing hee willingly granted, *by hearing whereof, he was (through the good Spirit of God) ſo touched, that thereupon he forſooke his former ſtudying of the Schoole-Doctors, and other fopperie, and became an earneſt Student of Diuinity.*

Being conuerted he endeuours to conuert others.

AFter this his winning to Chriſt (ſaith Maſter *Fox*) he was not ſatisfied with his owne conuerſion onely, but like a true Diſciple of the bleſ-

ſed Samaritan, pitied the miſery of others, and therefore became a publike Preacher, & alſo a priuate inſtructer to the reſt of his Brethren within the Vniuerſity, by the ſpace of three yeeres.

Hee was euer wont to ſay, that the preaching of the Goſpell would coſt him his life.

At the comming in of Queen *Mary*, a Purſeyuant was ſent downe to cite him to appeare at *London*, of which though he lacked no forewarning ſixe houres before, by *Iohn Careleſſe*, yet ſo farre off was he from thinking of eſcape, that hee prepared himſelfe towards his iourney, before the ſaid Meſſenger came to his houſe. At the which thing, the Purſeyuant maruelled, ſeeing him ſo ready, and ſaid vnto him; *My friend, you be a welcome Meſſenger to me. And be it knowne to you,*

you, and to the whole world, that goe as willingly to London *at this preſent, being called by my Prince to render a reckoning of my Doctrine, as euer I went to place in my life. And I doubt not but that God, as he hath made me worthy to preach his Word before two excellent Princes, ſo he will enable me to witneſſe the ſame vnto the third, either to her comfort or diſcomfort eternally.*

At his comming vp to *London*, paſſing thorow *Smithfield*, he merrily ſaid, *That Smithfield had long groned for him.*

He was cheerefull in his impriſonment.

BEing Priſoner in the Tower, the Lieutenants man comming vpon a time, the aged Father being kept without a fire, in the froſty Winter:

and well-nie ſtarued for cold, merrily bade the man tell his Maſter, that *if he did not looke the letter to his priſoner, perchaunce he would deceiue him.* The Lieutenant hearing this, bethought himſelfe of his words, & fearing, leſt that indeed he meant to make ſome eſcape, beganne to looke more ſtraitly to his Priſoner, and ſo comming to him, beganne to charge him with his words, reciting what his man had told him before. Yea, Maſter Lieutenant, ſo I ſaid indeed: *For you looke, I thinke, that I ſhould burne: but except you let me haue ſome fire, I am like to deceiue your expectation, for I thinke I ſhall rather ſtarue here for cold.*

Many ſuch like anſwers, (merry, but ſauory) would he giue, comming not from a vaine minde, but from a conſtant and quiet reaſon, declaring a firme and ſtable heart, little

little paſſing for all this great bluſtering of their terrible threats, but rather deriding the ſame.

His Conſtancy.

COnſtant hee was in his greateſt extremity: for when hee ſtood at the Stake, without Bocardo gate at Oxford, and the tormentors ready to ſet fire to him, and to the learned and godly Biſhop *Ridley*, hee lifted vp his eyes to Heauen, with an amiable and comfortable countenance, ſaying theſe words, *Fidelis eſt Deus, qui non ſinit nos tentari ſupra id quod poſſumus*: God is faithfull, who will not ſuffer vs to be tempted aboue our ſtrength, &c.

One burned with the Apocalypſe.

IN King *Henry* the eights dayes, there was one *Stile* burned in *Smithfield*, and with him the Booke of the *Apocalypſe*. This Booke when hee ſaw faſtened vnto the Stake to be burned with him, lifted vp his voice; *O bleſſed* Apocalypſe (*ſaith he*) *How happy am I that ſhall be burned with thee!* And ſo this good man and the bleſſed *Apocalypſe* were both together in the fire conſumed.

Maſter

Maſter *Ridlies* behauiour at Supper, the night before his ſuffering.

THe night before his ſuffering, his Beard and Legs were waſhed, and as hee ſate the ſame night in the houſe of Maſter *Iriſh*, his Keeper, *Hee bade his Oaſtis and the reſt at the Table to his Marriage: for, ſaith he, to morrow I muſt be married:* And ſo ſhewed himſelfe to be as merry as euer hee was before. And wiſhing his Siſter at his marriage, hee asked his Brother (ſitting at Table) if ſhe could finde in her heart to be there or no: and he anſwered, Yea, I dare ſay with all her heart. At which word, he ſaid, he was glad to heare ſo much of her. At this talke, Miſtris *Iriſh* wept. But Maſter *Ridley*

comforted her, and ſaid, *O Miſtris* Iriſh, *you loue me not now, I ſee well enough. For in that you weepe, it doth appeare, you meane not to be at my marriage, neither are content therewith. Indeed, you are not ſo much my friend, as I had thought you had beene.* But quiet your ſelfe: though my breakfaſt ſhall be ſomewhat ſharpe and painefull, yet I am ſure, my Supper ſhall be more ſweet and pleaſant. When they aroſe from Supper, his Brother offered to watch with him all night: But he ſaid, No, no, *That you ſhall not. For I minde, God willing, to goe to bed, and to ſleepe as quietly to night, as euer I did in all my life.*

No

No such ioy in the world, as Gods people finde vnder the Crosse.

THus writes Master *Iohn Philpot*, Martyr, to the Lady *Vane*: *The world wondreth how we can be merry, in such extreme misery: but our Omnipotent God turneth our misery into felicity. Beleeue me, deare Sister, there is no such ioy in the world, as the people of Christ haue vnder the Crosse. I can speake by experience:* therefore beleeue mee, and feare nothing that the world can doe vnto you. For, *when they imprison our bodies, they set our soules at liberty with God: when they cast vs downe, they lift vs vp: yea, when they kill vs, then doe they bring vs to euerlasting life: and what greater glory can there be, then to be at conformity with*

with Christ? which afflictions doe worke in vs.

In another of his Letters to the ſame Lady, and to the ſame purpoſe, he ſaith, *I haue ſo much ioy of the reward that is prepared for me, moſt wretched ſinner, that though I be in * a place of darkeneſſe and mourning, yet I cannot lament, but both night and day am ſo ioyfull, as though I were vnder no croſſe at all: yea, in all the daies of my life I was neuer ſo merry; the name of the Lord be praiſed therefore for euer and euer, and he pardon my vnthankefulneſſe.*

*Hee meanes the Colehouſe, which in one of his Letters to this Lady, he ſaith, was as darke and vgly a priſon as any about London.

The Letters of this good Lady he much eſteemed, for as with her Purſe, ſhe comforted his outward man; ſo by her Letters, ſhee refreſhed his inward man; to which purpoſe ſaith he, *Ah, deare Siſter, I thank you for your laſt Letter you ſent me, it is a ſingular comfort vnto me as oft as I read the ſame. I haue*

it

it in my boſome, and will carry the ſame euen to the Stake with me, in witneſſe that Chriſt hath ſo conſtant and faithfull a Lady in England. Such cheerefull and holy ſpirits vnder the Croſſe, be acceptable ſacrifices in the ſight of God.

Bonner beat his Priſoner, for ſaying, Hee had not luſt to come to his Maſſe.

THus writes one *Thomas Whittle*, Prieſt. Among other things (ſaith he) the Biſhop asked mee, if I would haue come to Maſſe that morning, if hee had ſent for mee? Had you ſent (ſaith hee) I would haue come to you at your commandement, but to your Maſſe I haue ſmall affection.

At which anſwer hee was ſore

sore displeased,& said, I should be fed with Bread and Water. And as I followed him thorow the great Hall, he turned backe and beat mee with his fist, first on the one cheeke, and then on the other, that the signe of my beating did continue many dayes after. And then hee led mee into a little Salthouse, where I had no Straw nor Bed, but lay two nights on a Table, and slept soundly, I thanke God.

[*This poore man, as Master* Philpot *reports, for calling of his Bill of Recantation in, was beaten againe. The Bishop (saith he) understanding of it, sent for him, and fell upon him like a Lyon: and like a manly Bishop buffeted him well. So that hee made his face blacke and blue, and pluckt away a piece of his beard, &c.*]

The

The Martyrs were as well content with hard lodging, as others on their beds of Downe.

SO writes Maſter *Philpot*; After that (ſaith he) I was carried to my Lords Colehouſe againe, *where I with my ſixe fellowes doe rowze together in the Straw, as cheerefully, we thank God, as others doe in their Beds of Downe.*

A note of one that leapt at the Stake.

IT was one *George Roper*, who at his cõming to the Stake, putting off his Gowne, fet a great leape: So ſoone as the flame was about him, hee put out

out both his armes from his body like a Rood, and ſo ſtood ſtedfaſt, continuing in that manner, not plucking in his armes, till the fire had conſumed and burnt them off.

[*He went to the Stake with two other, all in white Linnen, with their Gownes vpon. He was the yonger, of a freſh colour, courage, and complexion.*

Chriſts Souldiers muſt not looke to be alwaies at their eaſe.

COmmend mee (ſaith Maſter *Philpot*) in a Letter to *Careleſſe*, to all our faithfull Brethren, and bid them with a good courage looke for their Redemption, and frame themſelues to be hearty Souldiers in Chriſt. They haue taken his Preſſe-money a great while, and

and now let them ſhew themſelues ready to ſerue him faithfully, and not flie out of the Lords Campe, into the world, as many doe.

¶ Though the righteous fall, he ſhall not be caſt downe.

THis ſentence is verified in *Thomas Whittle*, of whom mention was made a little before; as his owne words beſt teſtifie. Hauing immediatly before ſubſcribed his Recantation: To this Bill *(ſaith he)* I did indeed ſet my hand, being much deſired and counſelled ſo to doe: and the fleſh being alwaies deſirous to haue liberty. Now when I had ſo done, I had little ioy thereof: for by and by, my minde and conſcience told me, by Gods Word, that I had done euil, by ſuch

ſuch a ſleighty meanes to ſhake off the ſweet Croſſe of Chriſt, and yet it was not my ſeeking as God knoweth, but altogether come of them. Oh the crafty ſubtilty of Satan in his members? Let euery man that God ſhall deliuer into their hands, take good heed, and cleaue faſt to Chriſt: for they wil leaue no corner of his conſcience vnſought, but will attempt all guilefull and ſubtill meanes to corrupt him to fall both from God and his Truth: But let no man deſpaire of Gods helpe: for *Peter* did fall, and riſe againe. And *Dauid* ſaith, *Though a Righteous man fall, he ſhall not be caſt away, for the Lord vpholdeth him with his hand.*

For I, for my part, haue felt mine infirmities, and yet haue I found Gods preſent helpe and comfort in time of need, I thanke him therefore.

The

The night after I had ſubſcribed, I was ſore grieued, & for ſorrow of conſcience could not ſleepe. For in the deliuerance of my body out of bands, which I might haue had, I could finde no ioy nor comfort, but ſtill was in my conſcience tormented more & more, being aſſured by Gods Spirit and his Word, that I through euill counſell had done amiſſe.

Hauing by intreaty gotten the Bill of his Recantation againe of Doctor *Harpsfield*, who ſuffred him to pull out his name, he preſently conceiued ſo great ioy, that he was perſwaded afterward, as himſelfe ſaith, *That neither Deuill, nor cruell tyrant ſhould euer be able to plucke him out of Chriſts hand.* Of whoſe Flocke (ſaith he) I vndoubtedly beleeue that I am one, by meanes of his death and blood-ſhedding, and

and ſhall at the laſt day ſtand vpon his right hand, and receiue with others his benediction. And now being condemned to die, my minde and conſcience, I praiſe God, is quiet in Chriſt: and I by his grace am very well willing to giue ouer this body to the death for the teſtimony of his Truth and pure Religion, againſt Antichriſt, and all his falſe religion and Doctrine.

A Caueat to vſe Circumſpection, if we fall into the Papiſts hands.

HE ſpake a little hereof before, but not ſatisfied therewith, anon after he addes in a Letter of his to *Careleſſe*, God ſuffred mee, ſaith hee, to faint & faile through humane infirmity, by the working of the

the Arch-enemy in his ſworn Souldiers, the Biſhops and Prieſts: In whom, ſo liuely appeareth the very viſage and ſhape of Satan, that a man (if it were no preiudice to Gods Word) might well affirme them to bee Deuils incarnate, as I by experience doe ſpeake: wherefore who ſhall, for conſcience matters, come into their hands, had need of the wilineſſe of the Serpent to ſaue his head, though it bee with the wounding of his body, and to take heed how he conſenteth with their wicked writings, or ſets his hand to their conueyances.

¶ Certain Verſes written at the end of a Letter to *Careleſſe.*

This world I doe forſake,
To Chriſt I me betake,

And

And for his Goſpell ſake
I patiently death take.
My body to the duſt,
Now to returne it muſt:
My ſoule, I know full well,
With my Lord God ſhall dwell.

THO. WHITTLE.

¶ *Bonner* charged to bee a Blood-ſucker.

BRowne, ſaith *Bonner*, yee haue beene before mee many a time and oft, & I haue trauelled with thee, to winne thee from thy errours, yet thou, and ſuch like, haue, and doe report, that I goe about to ſeeke thy blood.

Yea, my Lord, ſaid Browne, *yee be a Blood-ſucker indeed, and I would I had as much blood, as is water in the Sea, for you to ſucke.*

¶ God

¶ God giues thoſe that are his, wiſedome to anſwer in his cauſe.

TO which effect, *William Tims* thus writeth in one of his Letters: *I moſt earneſtly deſire of God, that as you haue a willing minde to comfort my vile earthly body in this time of perſecution, ſo he will ſtrengthen you with his holy Spirit, that my impriſonment doe not diſcomfort, but rather ſtrengthen and comfort you; to ſee the goodneſſe of God ſhewed vnto me; in that, being a man without learning, and brought before three ſuch Biſhops concerning worldly wiſedome, he gaue me both mouth and wiſedome: inſomuch, that the Biſhop of* London *flang from me in great haſte.*

Which doth yet further appeare

peare in the ſtory of *Alice Driuer*, who hauing, as it ſeemeth, put the Doctors to ſilence, vſeth this ſpeech: *Haue you no more to ſay? God be honoured: You be not able to reſiſt the Spirit of God in me a poore woman. I was an honeſt poore mans Daughter, neuer brought vp in the Vniuerſities, as you haue bene, but haue driuen the Plough before my Father many a time, I thanke God; yet notwithſtanding, in the defence of Gods Truth, and in the cauſe of my* Maſter *CHRIST, by his grace, I will ſet my foot againſt the foot of any of you all, in the maintenance and defence of the ſame, and, if I had a thouſand liues, it ſhould goe for payment thereof.*

¶ If

¶ If wee haue not this wiſedome, the fault is our owne.

SO it followeth in the foreſaid Letter of *William Tims*, This I haue written, that you ſhould not be afraid, but call vpon God: *For he hath commanded to aske, and we ſhall haue; to ſeeke, and we ſhall finde: to knocke, and it ſhall be opened vnto vs. Alſo, he hath commanded vs to call vpon him in the time of trouble, and hath promiſed to heare vs. Therefore, if we haue not both mouth and wiſedome at his hand, the fault is not in vs; for, either we will not repent vs of our wickedneſſe, and amend our liues, or we be vnfaithfull, and beleeue not the promiſes of God: and ſo our ſelues are the cauſe that this wiſedome is lacking in vs.* Therefore let vs repent, and amend our liues,

Two cauſes, why we want true and heauenly wiſdome.

liues, and God is mercifull.

¶ The Priſon not ſo to bee feared, as for it to ſhrinke from the truth.

FOr thus in the ſame Letter he writes: *I certifie you, that if all men knew the comfort they ſhould finde at Gods hands in priſon, I thinke there would come more into Priſon then there doe: For ſurely we finde ſuch comfort from Gods hand, ſince we haue beene in Priſon, that we had rather dye, then be abroad, to ſee the Idolatry that is among them.* A little after, he ſaith, *Good Brethren, I am kept alone, and yet, I thanke God, he comforteth me, paſt all comfort: for, (I thanke God) I was neuer merrier in all my life.*

¶ He

¶ Hee reioyceth, that God gaue him a Body, wherewith he might glorifie his name.

MY deare Brethren, (saith he in another Letter) for the tender mercies of God, remember well what I haue said vnto you, & also witnesse; the which I am now ready to seale vp with my blood. *And I praise God that euer I liued to see this day, and blessed be my good God, and mercifull Father, that euer he gaue me a body to glorifie his name.*

Certaine profitable notes out of the ſtory of *Iulius Palmer*, Martyr.

THis *Palmer*, all King *Edwards* dayes, was a zealous Papiſt, in the Vniuerſity of *Oxford*: ſo obſtinate, that hee vtterly abhorred all godly prayer and ſincere preaching; inſomuch that he was almoſt poynted at of euery one, for his ſaid obſtinacy in his Popiſh opinions. He was borne in *Couentry*, & Scholler to one Maſter *Harley*, who taught the Free-Schoole in *Magdalen Colledge*: he grew expert both in the Latine and Greke tongue. In the time of his ignorance, he was altogether conuerſant with ſuch as were enemies to the Goſpell. He would neuer come to prayer, but by compulſion,

pulſion, nor to Sermons: for, by his good wil, he would not heare them himſelfe, nor ſuffer any of his Schollers to heare them: for which, he was oft called before the Officers of the ſaid Colledge, & puniſhed ſometimes by Purſe, & ſometimes by lacke of his Commons: and, at the laſt, for other his Popiſh pranks, expelled the houſe.

After the which expulſion, deſiring to be reſtored, it ſo happened by the mercy of God, who onely doth wondrous things, that in the dayes of Queene *Mary*, hee came of an obſtinate Papiſt, an earneſt Goſpeller. But at the beginning of his conuerſion, he remained a long time in moſt points either blinde or doubtfull, in that hee yet could not chuſe but vtter himſelfe in priuate reaſonings, both concerning that wherein hee was

reſolued; as alſo, wherein hee doubted: for ſuch was his nature alwaies, both in Papiſtry and Proteſtancy, vtterly to deteſt all diſſimulation; inſomuch that by the meanes of his plainenesſe, and for that he could not flatter, hee ſuffered much woe, both in King *Edwards* daies, and alſo in Queene *Maries* time.

Palmer id hac to diſſemble.

Now, ſhortly after all this, it pleaſed God ſo to worke in his heart, that he became more and more inquiſitiue & carefull to heare how the Martyrs were apprehended, what Articles they dyed for, how they were vſed, and after what ſort they tooke their death: Sparing not, at his owne charges, to ſend one of his Schollers in company of a Batcheler of that Houſe, to *Glocester*, to ſee and vnderſtand the whole order of Biſhop *Hoopers* death, to bring him true report thereof;

of; which, ſome thinke, he the rather did, being wont in King *Edwards* dayes to affirme, that none of them all would ſtand to the death for their Religion. After that, hee would bee preſent himſelfe at the examination of the Martyrs, and at their death, inſomuch, that the firſt hope which the godly conceiued of him, was at his returne from the burning of Biſhop *Ridley*, and Biſhop *Latimer*. At what time, in the hearing of diuers of his friends, hee braſt forth into theſe words, and ſuch like: *O raging cruelty! O tyranny tragicall! and more then barbarous!*

From that day forward, he gaue himſelfe ſtudiouſly to vnderſtand the truth, and therefore, with all ſpeed, borrowed *Peter Martyrs* Commentary vpon the firſt to the *Corinthians*, and other good Bookes: And ſo, through

hearty prayer, and diligent ſearch, and conference of the Scriptures, at length he beleeued, and imbraced the truth with great ioy, and ſo profited in the ſame, that daily more and more, he declared it both in word and deed: in ſuch ſort, that heneuer hated the truth more ſtubbornely before, then afterwards he willingly imbraced the ſame, when it pleaſed God to open his eyes, and to reueale vnto him the light of his Word: inſomuch, as when he ſaw his new life, and old liuing, would not, nor might not quietly ſtand together, he departed the Houſe.

Being once in a friends Chamber, one *Barwicke*, an old acquaintance of his, perceiuing him to be ſo earneſt a defender of the verity, ſaid vnto him, in the hearing of diuers: Well, *Palmer*, well, thou art now ſtout and hardy in thine opi-

opinion, but wert thou once brought to the Stake, I beleeue thou wouldſt tell me another tale: I aduiſe thee, to beware of the fire, it is a ſhrewd matter to burne.

A ſhrewd matter to burne in the opinion of a naturall man.

Truely (ſaith *Palmer*) I haue beene in danger of burning once or twice, and hitherto (I thanke God) I haue eſcaped it. But I iudge (verily) it will be my end at the laſt, welcome be it, by the grace of God. Indeed it is a hard matter for them to burne, that haue the minde and ſoule linked to the body, as a theeues foot is tyed to a paire of fetters: but if a man be once able, through the helpe of Gods Spirit, to ſeparate and diuide the ſoule from the body, for him it is no more maſtery to burne, then for me to eat this piece of bread.

Hauing yeelded vp his fellowſhip in *Oxford*, and being placed in the Grammar-

ſchoole at *Redding*, it was not long, but for the ſauing of his life, he was forced to flye the Towne, leauing that he had, and a quarters ſtipend in the hands of his enemies. Then taking his iourney to *Eſham* where his Mother dwelt, hoping to obtaine at her hands certaine Legacies due to him by his Fathers will, hee was thus entertained of her. As ſoone as ſhee beheld him on his knees, asking her bleſſing, as he had beene accuſtomed to doe: Thou ſhalt (ſaid ſhe) haue Chriſts curſe & mine whitherſoeuer thou go. He, pauſing a little, as one amazed at ſo heauy a greeting, at length ſaid, *O Mother, your owne curſe you may giue me, which God knoweth I neuer deſerued, but not Gods curſe, for he hath already bleſſed me.* Nay (ſaith ſhee) thou wenteſt out of Gods bleſſing into a warme Sunne, when thou

thou waſt baniſhed for an Heretique, out of that worſhipfull Colledge in *Oxford*, and now for the like knauery, art driuen out of *Redding* too.

Alas, Mother (ſaith he) *you haue beene miſinformed; I was not expelled nor driuen away, but freely reſigned of mine owne accord. And Heretique I am none, for I ſtand not ſtubbornely againſt any true Doctrine, but to my power defend it. And you may be ſure, they vſe not to expell nor baniſh Heretiques (as they terme them) but to burne them.* Well (ſaith his Mother) I am ſure thou doſt not beleeue, as thy Father and I, and all our fore-fathers haue done; but as we were taught in the new law in King *Edwards* dayes, which is damnable Hereſie.

Indeed I confeſſe (ſaid *Palmer*) *that I beleeue that Doctrine which was taught in King* Edwards *time, which is no hereſie, but truth; neither*

neither is it new, but as old as Chriſt and his Apoſtles.

And if thou be at that point (ſaid ſhe) I require thee to depart my houſe, and out of my ſight, and neuer take me for thy Mother hereafter. And as for mony and goods I haue none of thine, thy Father bequeathed nought for Heretickes. Faggots I haue to burne thee, more thou getteſt not at my hands.

When my Father and Mother forſake me, then the Lord will take me vp, *Pſ.* 27.10.

Mother (ſaith he) *whereas you haue curſed me, I againe pray God to bleſſe you, and proſper you all your life long.* And with like ſoft talke, ſweet words, and abundance of teares, trickling downe his cheekes, he departed from her, wherewith her heart was ſo mollified, that ſhe hurled an old Angell after him, and ſaid, Take that to keepe thee a true man.

A Conference betweene him and one *Bullingham*, at the firſt a Papiſt, afterwards a Proteſtant.

THis *Bullingham*, in a Letter reporteth of the ſaid *Palmer*, after this manner: *At my returne into England* (ſaith he) *it was my hap to meete* Palmer *in* Pauls, *where a Rood was ſet vp. After our greeting one another,* Bullingham (*ſaid he*) *is this our God for whom we haue ſmarted? No,* Palmer, *ſaid I, it is an Image of him. An Image, ſaid he? I tell thee plainely,* Bullingham, *that* Iohn Caluin, (*whoſe Inſtitutions I haue read ſince our departure*) *telleth me plainely by Gods Word, that it is an Idoll, and that the Pope is Antichriſt, and his Clergy the filthy ſincke-hole of Hell, and now I beleeue it, for I feele it ſenſibly.*

bly. Oh that God had reuealed theſe matters to me in times paſt! I would haue bequeathed this Romiſh Religion, or rather irreligion, to the Deuill of *Hell*, from whence it came, Beleeue them not, *Bullingham, I wil rather haue theſe knees pared off, then I will kneele to yonder Iack-napes, (meaning the Roode) God helpe me, I am borne to trouble in this world.*

Well, *Palmer*, ſaid I, is the winde in that doore with you? it will blow you little eaſe in the end. I will neuer haue to doe with thee againe. ſo I left *Palmer* walking in *Pauls*, who now, through the Element of fire, is exalted aboue the Elements, where eternall reſt is prepared for Chriſts perſecuted Martyrs.

By me, *Iohn Bullingham.*

In

In a talke betweene Doctor *Ieffery* and him at *Newbery*, he hath theſe ſober, prompt, and confident anſwers.

Ieffery. I meane to wring *Peccaui* out of your lying lips, ere I haue done with thee.

Palmer. *But I know, that although of my ſelfe I be able to doe nothing, yet if you, and all mine enemies, both bodily and ghoſtly, ſhould doe your worſt, you ſhall not be able to bring that to paſſe, neither ſhall ye preuayle againſt Gods mighty Spirit, by whom we vnderſtand the truth, and ſpeake it boldly.*

Ieffery. Ah, are you full of the Spirit? Are yee inſpired with the holy Ghoſt?

Palmer. Sir, no man can beleeue, but by the inſpiration of the

the holy Ghoſt. *Therefore, if I were not a ſpirituall man, and inſpired with Gods Spirit, I were not a true Chriſtian.* Qui ſpiritum Chriſti non habet, hic non eſt eius. *He that hath not the Spirit of Chriſt, the ſame is none of his.*

Ieffery. I perceiue you lacke no words.

Palmer. *Chriſt hath promiſed not onely to giue his, ſtore of words neceſſary, but with them, ſuch force of matter, as the Gates of Hell ſhal not be able to confound nor preuaile againſt it.*

Ieffery. Chriſt made ſuch a promiſe to his Apoſtles: I trow ye wil not compare with them?

Palmer. *With the holy Apoſtles I may not compare, neither haue I any affiance in mine owne wit or learning, which I know is but ſmall: yet this promiſe, I am certaine, pertaineth to all ſuch as are appointed to defend Gods truth, againſt his enemies, in the time of*

their

their perſecution for the ſame.

Ieffery. Then it pertaineth not to thee.

Palmer. *Yes, I am right well aſſured, that through his grace, it pertaineth at this preſent to me, as it ſhall (I doubt not) appeare, if yee giue me leaue to diſpute with you, before this audience, in the defence of all that I haue written.*

Ieffery. Thou art but a beardleſſe Boy, ſtart vp yeſterday out of the Schooles; and dareſt thou preſume to offer diſputation, or to encounter with a Doctor?

Palmer. *Remember, Maſter Doctor,* Spiritus vbi vult ſpirat. *The Spirit breatheth where it liſteth. And againe,* Ex ore Infantium, *Out of the mouthes of Babes. And in another place,* Abſconditi hæc à ſapientibus: *Thou haſt hidden theſe things from the wiſe and prudent, &c. God is not tyed to time, wit, learning, place, nor perſon. And although your learning*

learning be greater then mine: yet your beliefe in the truth, and zeale to defend the ſame, is not greater then mine.

A Gentleman ſeeming to pitty his eſtate, ſaith thus vnto him.

Gent. Palmer, take pitty on thy golden yeeres; and pleaſant flowers of luſty youth, before it be too late.

Palmer. *Sir, I long for thoſe ſpringing flowers which ſhall neuer fade.*

Gent. If thou bee at that point, I haue done with thee.

Hee

Hee comforts his two fellow Martyrs.

AN houre before, he, with *Iohn Guin*, and *Thomas Askin*, went to the Stake, in the preſence of many people; *Palmer* comforted his fellowes with theſe words: *Brethren*, ſaith he, *be of good cheare in the Lord, and faint not. Remember the words of our Sauiour Chriſt, where he ſaith, Happy are you, when men reuile you, and perſecute you for righteouſneſſe ſake. Reioyce and be glad, for great is your reward in Heauen. Feare not them that kill the body, and be not able to touch the ſoule. God is faithfull, and will not ſuffer vs to be tempted aboue that we be able to beare. We ſhall not end our liues in the fire, but make a change for a better life. Yea, for coales, we ſhall receiue Pearles.*

I beleeued, therfore did I ſpeake, *Pſal.116.*

Pearles. For Gods holy Spirit certifieth our spirit, that he hath euen now prepared for vs a sweet Supper in Heauen, for his sake who suffered first for vs.

With these and the like words, he not onely comforted the hearts of his silly Brethren that were with him, appointed as Sheepe to be slaine, but also wrested out plentifull teares from the eyes of many that heard him.

As he arose from his prayers at the Stake, two popish Friers came behinde him, exhorting him to recant and saue his soule. To whom hee said, *Away, away, tempt me no longer. Away, I say, from me, all ye that worke iniquity, for the Lord hath heard the voice of my teares.*

Being at the Stake, hee said, *Good people, pray for vs, that wee may persevere to the end: and for Christs sake beware of Popish teachers, for they deceiue you.*

As

As he ſpake this, a ſeruant of one of the Bailifes, threw a Faggot at his face, that the blood guſhed out in diuers places. For the which fact, * the Sheriffe reuiled him, calling him, Cruel tormentor, and with his walking ſtaffe brake his head, that the blood likewiſe ran about his eares.

* Sir *Richard Abridges.*

When the fire was kindled, and began to take hold vpon their bodies, they lift their hands vp towards Heauen, and quietly and cheerefully, as though they had felt no ſmart, they cryed, *Lord Ieſus ſtrengthen vs; Lord Ieſus, aſſiſt vs; Lord Ieſus, receiue our ſoules.* And ſo they continued without any ſtruggling, holding vp their hands, and knocking their breſts, and calling vpon Ieſus, till they ended their mortall liues.

Among other things, this is to bee noted, that after their

three

three heads, by force of the raging flames and deuouring fire, were fallen together in a plumpe or cluster, which was maruellous to behold, & that they were all iudged already to haue giuen vp the Ghost: *Suddenly*, Palmer, *as a man waked out of sleepe, moued his tongue and sawes, and was heard to pronounce this word,* I E S V S.

Of the true Church.

DOctor *Cooke* asked one of the Martyrs, called *Iohn Iackson*, of what Church hee was.

Iackson. *Euen of that Church which is builded on the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.*

Cooke. Thou art an Heretique.

Iackson. *An Heretique? How can*

can that be, ſeeing I am of that Church? I am ſure you will not ſay, that the Prophets and Apoſtles were Heretiques.

Notes out of the Hiſtory of *Ioane Waſte*, a blind woman, Martyr.

THis poore woman being borne blinde, yet was not brought vp idly, but at thirteene yeeres of age ſhee learned to knit hoſen, and ſometime, as occaſion ſerued, helped her Father, being a Rope-maker, to turne the Wheele, and would doe ſuch other things as ſhe was able, and would in no caſe liue idly.

Her Father and Mother being dead, ſhee kept with one *Roger Waſte*, her Brother, and in the dayes of King *Edward*, gaue her ſelfe to hearing Prayers,

Prayers, Homilies, and Sermons, by which ſhee became very well affected. At length hauing by her labour gotten and ſaued ſo much as would buy her a new Teſtament, ſhe cauſed one to be prouided for her. And albeit ſhe was vnable to reade her ſelfe, by reaſon of her blindneſſe, yet for the great delight ſhee had to vnderſtand, and haue printed in her memory the ſayings of the holy Scriptures contained in the new Teſtament, ſhe acquainted her ſelfe chiefly with one *Iohn Hart*, then Priſoner in the common Hall of *Darby*, for debts: who being a ſober graue man of the age of 70. yeeres, did daily read vnto her ſome Chapters out of the new Teſtament. And when he was letted, ſhee would now and then giue a penny or two, as ſhee might ſpare, to ſuch perſons as would not freely reade

reade vnto her, appointing vnto them aforehand, how many Chapters of the new Teſtament they ſhould reade, or how often vpon a price they ſhould repeat one Chapter.

And albeit ſhee was blind, yet could ſhe, without a guide, goe to any Church within the Towne of *Darby*, or to any place or perſon where ſhee might profitably beſtow her time: by meanes whereof ſhe ſo profited, that ſhee was able not onely to repeat many Chapters of the new Teſtament without Booke, but could alſo aptly impugne by diuers places of Scriptures, as well ſinne, as other abuſes in Religion, which were then too much in vſe among diuers and ſundry perſons.

Being in the daies of Queene *Mary* conuented for the truth before the Biſhop of the Diocеſſe, and Doctor *Draycot* his

Chancellor, with others: ſhe ſtood conſtantly to the profeſſion thereof, ſaying, *She had learned it out of the Scriptures, and godly Sermons preached by learned men.* Among which, ſhe named Doctor *Taylor*: who (ſhe ſaid) tooke it of his conſcience, that the Doctrine which hee taught, was true: and asked of them, if they would doe ſo in like caſe for their Doctrine: which if they would not, ſhee deſired them for Gods ſake, not to trouble her (being a poore, blinde, and vnlearned woman) with any further talke, ſaying, (by Gods aſſiſtance) that ſhe was ready to yeeld vp her life in that Faith, in ſuch ſort as they ſhould appoint.

Notwithſtanding, being inceſſantly preſſed by the foreſaid Biſhop, Doctors, & other their aſſociates, with threats and arguments, being, as it ſeemed,

ſeemed, halfe aſtonied, willing to prolong her life, ſhe offred the Biſhop, that if hee would before that company, take it vpon his conſcience, that that Doctrine which hee would haue her to beleeue, concerning the Sacrament, was true; and that he would at the dreadfull day of Iudgement anſwer for her therein, as the ſaid Doctor *Taylor*, in diuers of his Sermons did offer, ſhee would then further anſwer them.

Whereunto the Biſhop anſwered, He would. But Doctor *Draycot*, his Chancellor, hearing that, ſaid, My Lord, you know not what you doe: you may in no caſe anſwer for an Heretique: to whoſe ſayings the Biſhop reformed himſelfe. Being then vrged by them to recant, ſhe anſwered, *That if they refuſed to take it vpon their conſcience, that their Doctrine*

was true which they would haue her beleeue, ſhe would anſwer no further, but deſired them to doe their pleaſure. And ſo after diuers circumſtances, they pronounced ſentence againſt her, and deliuered her ouer to the ſecular power to be burned.

The conſtant words of *Agnes Stanley.*

BEing vrged by *Bonner*, with the reſt of her fellow Martyrs, to reuoke her opinion, ſhee anſwered him thus, *I had rather that euery haire of my head were burned, were it worth neuer ſo much, then to forſake my faith and opinion, which is the truth.*

The

The like conſtancy ſhewed S^t. *Gratwicke.*

THe ſentence being almoſt read out by *Wincheſter* againſt the poore man, his Chaplaines cryed out, Stop, ſtop, my Lord, for now he will recant. Then the Biſhop put him to his choiſe againe. To whom he anſwered, *My Lord, my faith is grounded more ſtedfaſt, then to change in a moment; it is no proceſſe of time can alter me, vnleſſe my faith were as the waues of the Sea.* And ſo the Biſhop made an end.

Gods Word cannot bee deceiued.

Mathew Plaiſe being demanded by the Commiſſary, if he might not be deceiued, ſeeing hee may be deceiued that hath gone to ſtudy all the dayes of his life?

Plaiſe. *Yes, I may be deceiued, becauſe I am a man: But I am ſure, Gods Word cannot be deceiued.*

Iohn Hullier lightened of the Popiſh Paltry: and after burned at Cambridge.

After he was diſgraced as the manner is, hee ſaid cheerefully: *This is the ioyfulleſt day that euer I ſaw, and I thanke*

ye

ye all, that ye haue deliuered and lightened me of all this Paltry.

Comming to the Stake on Maundy-Thurſday, one ſaid to him, The Lord ſtrengthen thee. (Whereat a Sargeant bade him hold his peace, or he ſhould repent it.)

To whom *Hullier* anſwered, *Friend, I truſt, that as God hath hitherto begun, ſo alſo he will ſtrengthen me, and finiſh his worke vpon me. I am bidden to a* Maundy, *whither I truſt to goe, & there to be ſhortly. God hath laid the foundation, and I by his grace will end it.*

Notes out of the Hiſtory of *Roſe Allen*, Martyr.

THis *Roſe Allen* was Daughter to the Wife of one *William Mount*, whoſe houſe being beſet the 7. of March,

1557. at two of the clocke in the morning, being the firſt Sunday in Lent, by Sir *Edmund Tirrell*, Knight, *William Samuel*, Bailife of the hundred, dwelling in *Colcheſter*, &c. called to them (at length) to open the doore. Which being done, Sir *Edmund Tirrell*, with the reſt of his company, came into the Chamber, where the ſaid Father *Mount* and his Wife did lie, willing them to riſe, for (ſaid he) ye muſt goe with vs to *Colcheſter Caſtle*. Mother *Mount* hearing that, being very ſicke, deſired that her Daughter might firſt fetch ſome drinke, for ſhee was (as ſhe ſaid) very ill at eaſe.

Then he gaue her leaue, and bade her go. So ſhe tooke a ſtone Pot in one hand, and a Candle in t other, and went to draw drink for her Mother: and as ſhe came backe againe, *Tirrell* met her, and bade her giue

giue her Father and Mother good counſell, that they might become good Catholikes.

Roſe. *Sir, I hope they haue a better Inſtructer then I: for they haue the Holy Ghoſt for their Inſtructer, who, I truſt, will not ſuffer them to erre.*

Tirrell. Why, art thou ſtill in that minde, thou naughty huſwife? Marry it is time to look to ſuch Heretiks indeed.

Roſe. *Sir, with that which you cal Hereſie, doe I worſhip my Lord God; I tell you troth.*

Tirrell. Then I perceiue you will burne, Goſſip, with the reſt for company.

Roſe. *No, Sir, not for company ſake, but for my Chriſts ſake, if ſo I be compelled thereunto and I hope in his mercies, if he cal me to it, he wil inable me to beare it.* So he turning him to his company, ſaid, Sirs, this Goſſip will burne; doe yee not thinke it? Marry, Sir, proue her, ſaid one

Witneſſe *William Kendler*, & Miſtris *Bright*, who gaue her Salue for the curing of it, lying at her houſe at *Rumford*, as ſhee went vp to *London* with other priſoners.

Then *Tirrell* taking the Candle from her, held her Wriſt, and the burning Candle vnder her hand, burning croſſe-wiſe ouer the backe thereof, ſo long till the very Sinewes crackt aſunder: In which time of his tyranny, he ſaid often to her, Cry, Whore, why, thou young Whore, wilt thou not cry? To which ſhe anſwered, *That ſhe had no cauſe, ſhe thanked God to cry, but rather to reioyce: you (ſaid ſhe) haue more cauſe to weepe, then I, if you conſider the matter well.* In the end after the Sinewes brake, that all the houſe heard them, he thruſt her away from him violently, and ſaid, Ha ſtrong Whore, thou ſhameleſſe Beaſt, thou beaſtly whore, with other vild words. But ſhe quietly ſuffering his rage for the time, ſaid, *Haue ye done, Sir, what will you doe?* And hee ſaid, Yea, and if thou thinke it be not well, mend it.

Roſe.

Roſe. *Mend it? Nay, the Lord mend you, and giue you repentance, if it be his will. And now, if ye thinke it good, begin at the feet, and burne to the head alſo: For he that ſet you on worke, will pay you your wages one day, I warrant you.*

Whilſt this *Roſe Allen* was priſoner, ſhee told a friend of hers of the fact of the ſaid cruell *Tirrell*, and ſhewed him the manner of it, ſaying, *While my one hand was a burning, I hauing a pot in my other hand, might haue laid him on the face with it, if I had would, for no man held my other hand to let me therein. But I thanke God, with all my heart (ſaid ſhe) that I did it not.*

Being alſo asked by another, how ſhe could abide the painefull burning of her hand, ſaid, *That at the firſt it was ſome griefe vnto her, but afterwards, the longer ſhe burned, the leſſe paine ſhe felt, or well-neere none at all.*

Now

Now that this kinde of cruelty might not goe alone, as you heard before, how *Bonner* burnt the hand of *Thomas Tomkins*, ſo he plaid the like pranke with a poore blinde Harper, as it was teſtified by the relation of *Valentine Dingley*, ſometime Gentleman to the ſaid Biſhop; whoſe teſtimony is this: Biſhop *Bonner* hauing this blinde Harper before him, ſpake thus vnto him, Such blinde abiects as thou art, doe follow a ſort of Hereticall Preachers, but when they come to the feeling of the fire, they will bee the firſt that will flie from it.

To whom the blinde man ſaid, *That if euery ioynt of him were burnt, yet he truſted in the Lord not to flie.*

Then *Bonner* ſignifying priuily to certaine of his men about him, what they ſhould doe, they brought to him a burning Cole, which Cole being

ing put into the poore mans hand, they closed it fast again, and so was his hand pittiously burned.

¶ Count it exceeding ioy, when you fall into diuers temptations.

ELizabeth Folket, a young Maiden, hauing sentence of condemnation read against her by Doctor *Chadsey*, who so wept in doing of it, that the teares trickled downe on both her knees, lifting vp her hands and eyes vnto heauen, with feruent prayer in an audible voice, *praising God that euer she was borne to see that most blessed and happy day, that the Lord had counted her worthy to suffer for the testimony of Christ: and, Lord, said she, if it be thy will, forgiue them that thus haue done against me, for*

for they know not what they doe.

In the end, laying her hand vpon the Barre, she told them all, *That if they did not repent their wicked doings, vndoubtedly that very Barre, at the day of Iudgement, should witnesse against them, that they had there that day shed innocent blood.*

At her burning, hauing plucked off her Petticoat, she would haue giuen it to her Mother, (who kissing her at the Stake, exhorted her to bee strong in the Lord) which the wicked there present would not suffer. Therefore taking the said Petticoate in her hand, she threw it away from her, saying: *Farewell all the World; farewell,* Faith; *farewell* Hope: *And so taking the Stake in her hands, she said, Welcome, Loue.*

When all sixe (whereof she was one) were nayled to the Stake, and the fire about them, *they clapped their hands in the*

fire

fire for ioy, insomuch that the standers-by (which by estimation were thousands) cryed generally almost, The Lord strengthen them; The Lord comfort them, The Lord powre his mercies vpon them, with such like words as was wonderfull to heare.

¶ Notes out of the History of *George Eagle*, commonly called *Trudge-ouer the World.*

BEing by his Trade a poore Taylor, yet had he so profited in knowledge by that which hee heard in King *Edwards* dayes, that in the dayes of Queene *Mary*, being eloquent, and of good vtterance, he applyed himselfe in those needfull times to the practice of preaching, wherein hee setting all feare of man aside, went from place to place, where he saw most need, and did

did ther moſt earneſtly incourage and comfort them, ſomewhile not tarrying in this Towne; and yet in another, peraduenture ſome moneths togeather, as occaſion ſerued.

For his vnreaſonable and immoderate going, hee was called *Trudge-ouer*. Oftentimes he lay abroad all night without couert, ſpending the moſt part thereof in deuout and earneſt prayer. *His diet was ſo aboue meaſure ſpare and ſlender, that for the ſpace of three yeeres, he vſed to drinke nothing but water, whereunto he was compelled through neceſſity in the time of perſecution: and perceyuing afterwards, that by Gods prouidence his body proſpered well enough with this dyet, he thought it beſt ſtill to inure himſelfe thereunto.*

When perſecution began to grow hot, this *Eagles* was ſingled out among the reſt, of his Brethren, to be chaſed by the

Blood-

Blood-hounds of that time: insomuch that twenty pounds was by Proclamation (from the Queene) promised to him that could take him. Many being inflamed with the desire of this *Wages of iniquity*, deuised all the wayes they could, to betray the poore man into the hands of his enemies.

This Proclamation went thorow 4. Shires, *viz. Suffolke, Norfolke, Essex*, and *Kent*.

At length, it happened at a Faire in *Colchester*, vpon *Mary Magdalens* day, that hee was espied, and had like to haue beene surprized there, but that hee escaped into a Groue, and from thence stole into a Corne Fied hard by, and so lay couched closely among the Corne, from the violence of his enemies: insomuch that they were all, saue one defeated of their prey: but this one more crafty then his fellowes, climed vp into an high Tree, thence to view and espy if that he might see *Eagles* stirre.

The

The poore man thinking all now ſure enough, hearing no more noyſe abroad, roſe vp vpon his knees, and lifting vp his hands, prayed vnto God: which the lurker perceiuing, forthwith came downe, and ſeyzed on his prey: who in the end was glad of a reward faire ſhort of that which was promiſed.

Thus was hee brought (poore innocent) priſoner to *Colcheſter*, not without bitter lamentation made for him, in regard of the great lacke which the Church ſhould haue of him: From *Colcheſter*, within foure daies, hee was ſent to *Chelmsford*, where he abode all that night in deuout prayer, not ſleeping, nor drinking, or eating any thing but bread and water. The next day, he was ſent to *Lordon*, to appeare before the Biſhop, or the Councell: and after a certaine ſpace was

was brought downe againe to *Chelmsford* to the Seſſions, and there indited for Treaſon: (For, a little before, it was ordayned, that if any ſhould flocke together ſecretly, above the number of ſixe, they ſhou'd bee attached of Treaſon:) and was afterward drawne, hanged and quartered, or rather outchered

The order of the racking of *Anne Askew* in the Tower.

BEcauſe (ſaith ſhee) I confeſſed no Ladies nor Gentlewomen to be of my opinion, th y put me on the Rac , and thereon they kept me a long time. And becauſe I lay ſtill, and did not cry, my Lorde Chancelor and Sir *Iohn Baker* tooke the paines to racke me with

with their owne hands, till I was nigh dead. Then the Lieutenant cauſed mee to be looſed from the Racke. I incontinently ſwounded, and then they recouered me againe. After that, I ſate reaſoning with *Wriſely*, Lord Chancelor, two long houres vpon the bare ground, whereas he, with many flattering words, perſwaded me to leaue mine opinion. But my Lord God (I thanke his euerlaſting goodneſſe) gaue me grace to perſeuer, and will (I hope) doe vnto the end. Then was I carried in a Chayre to an Houſe, and laid in a Bed, with as weary and painefull bones as euer had patient *Iob*. Then my Lord Chancelor ſent mee word, That if I would leaue my opinion, I ſhould want nothing: if I would not, I ſhould forthwith goe to *Newgate*, and ſo be burned. I ſent him word againe,

gaine, That I would rather die, then breake my Faith.

¶ An answer to a Letter of *Iohn Lacels*, somewhat to the same effect.

*O*Vr friend, most dearely beloued in God, I maruell not a little what should moue you to iudge in me so slender a faith as to feare death, which to me shall be the end of all misery. In the Lord I desire you, to beleeue of me no such wickednesse. For I doubt not, but God will to the end, performe his good worke in me, which he hath begun. I vnderstand, the Councell is not a little displeased, that it should be reported abroad, that I was racked in the Tower. They say now, That they did there, was but to feare me: whereby I perceiue, they are ashamed of their vncomely doings, fearing much, lest

leſt the Kings Maieſtie ſhould haue information thereof. Wherefore they would no man ſhould noyſe it. Well, their cruelty God forgiue them.

Your Heart in Chriſt Ieſu:
farewell, and pray.

They would haue it thought, they brought her to the Racke but to feare her, as aboue you haue heard: but, as Maſter *Fox* ſaith in another Narration about this buſineſſe, the Chancelor and *Baker* ſo racked her (the Lieutenant in compaſſion of her weake Sex refuſing to haue it done) till her bones and ioynts were almoſt haled and rent in ſunder.

Her

Her Confeſſion written in *Newgate*, before ſhe ſuffered in *Smithfield*.

I Anne Askew *of good memory, although my merciful Father hath given me the breade of aduerſity, and the water of affliction, yet not ſo much as my ſinnes deſerue, confeſſe my ſelfe here a ſinner before the Throne of his heauenly Maieſty, deſiring his forgiueneſſe and mercy. And foraſmuch as I am by the Law vnrighteouſly condemned for an euil doer concerning opinions, I take the ſame moſt mercifull God of mine to record, who hath made heauen and earth, that I hold no opinions contrary to his moſt holy Word. And I truſt in my mercifull Lord, who is the giuer of all grace, that he will graciouſly aſſiſt me againſt all euill opinions, which are contrary to his bleſſed Word:*

Word: For, I take him to witneſſe, that I haue, and will, to my liues end, vtterly hate and abhorre them, euen to the vtmoſt of my power.

To another of her Confeſſions, thus ſhe vnder-writes.

VVRitten by mee *Anne Askew* that neither wiſheth death, nor yet feareth his might, but as merry as one that is bound towards heauen.

¶ A note touching her end and Martyrdome.

SHe being well borne, and therefore might haue liued in great wealth and proſperity, if ſhee would rather haue followed the World then

then Chriſt, hauing bene now ſo tortured, that ſhe could neither liue long in ſo great diſtreſſe, nor yet by her aduerſaries bee ſuffered to dye in ſecret, the day of her execution being appointed, ſhee was brought into *Smithfield* in a Chayre, being vnable to goe on her feet, by reaſon of her ſo extreme racking. And when ſhee was brought vnto the Stake, ſhee was tyed by the middle with a Chaine, that held vp her body. When all things were thus prepared to the fire, Doctor *Shaxton*, who was then appointed to preach, began his Sermon. The Sermon being ended, *Wriſely*, Lord Chancellor, ſent to *Anne Aſkew* Letters, offring to her the Kings pardon, if ſhee would recant: Who refuſing once to looke vpon them, made this anſwer againe: *That ſhe came not thither to deny her Lord, and*

Maſter. Then they cryed, *Fiat iuſtitia.*

Iohn Lacels, who was burned with the ſaid *Anne Askew*, hath theſe words following.

NOw, with quietneſſe, I commit the whole World to their Paſtor and Heards-man Ieſus Chriſt the onely Sauiour, and true Meſſias; and I commend my Soueraigne Lord and Maſter the Kings Maieſty, King Henry *the Eighth, to God the Father, and to our Lord Ieſus Chriſt: the Queene, and my Lord the Prince, with this whole Realme, euer to the innocent and immaculate Lambe, that his blood may waſh and purifie their hearts and ſoules from all iniquity and ſinne, to the glory of God, and their owne ſaluation. And here I proteſt, that the in-*

inward part of my heart doth grone for this, and I doubt not but to enter into the holy Tabernacle which is aboue; yea, and there to be with God for euer. Farewell in Christ Iesu.

Iohn Lacels, ſeruant late to the King, and now I truſt to ſerue the euerlaſting King, with the teſtimony of my blood in *Smithfield*.

¶ Notes out of the Hiſtory of Miſtris *Ioyce Lewis*, Martyr.

IN the beginning of Queene *Maries* Reigne, ſhe went to Church as others did, and heard Maſſe: but hearing of the burning of ſweet *Saunders*, who ſuffered at *Couentry*, ſhee began to bee more heedfull, earneſtly enquiring out the

cauſe of his death: who hearing it was, becauſe he refuſed to goe to Maſſe, ſhee began to be troubled in conſcience, in which diſtreſſe ſhe reſorted to Maſter *Iohn Glouer*, Brother to *Robert Glouer*, Martyr, (her Houſe ioyning to his) for comfort and inſtruction. Inſmuch, as being ſhortly after compelled by the furiouſneſſe of her Husband to come to Maſſe, ſhee turned her backe vpon it, which turned her to further trouble: but yet was deliuered vpon a Bond of an Hundred Pound, taken of her Husband, that at a Moneths end ſhe ſhould come to Maſſe.

The Moneth being expired, her Husband would not by any meanes then aduenture the forfeiture of his Bond, but, like a bloody Husband, deliuered his owne Wife vp into the hands of the bloody Biſhop: who, finding her more ſtout

ſtout then before, to beginne withall, ſent her to ſuch a ſtinking priſon, that a Maide which was appointed to keepe her company, ſwounded in the ſame Priſon.

Shee was often brought forth to bee examined before the Biſhop, and at length to iudgement, who demanding the reaſon of her ſtiffeneſſe in her opinion, anſwered, *I finde not the things you ſo much vrge, commanded in the Word of God. Could I finde them there, I would with all my heart receiue, eſteeme, and beleeue them.*

Biſhop. If thou wilt beleeue no more then is in the Scripture, crncerning matters of Religion, thou art in a damnable caſe.

At which words ſhee was wonderfully amazed, and being moued by the Spirit of God, told the Biſhop, *that his words were vngodly and wicked.*

She continued a whole twelue moneth in prison, after iudgement, being committed to a Sheriffe then lately chosen, who could not bee compelled in his time to put her to death.

[*It is likely to be Sheriffe* Hopkins, *to whom Master* Bradford *writes, being afterward prisoner in the Fleet.*]

After that the Writ was come forth for her burning, her case was much lamented, being a Gentlewoman of very worthy parts.

Now that her death might bring the more glory to God, and comfort to his people, she was desirous to bee directed by certaine friends, touching the manner of her behauiour, when she should he put to the extremity: as for death, shee said, she did not greatly passe. *The vglisome face of death doth not much affright me, when I be-*

hold

hold the amiable countenance of Christ my deare Saviour.

Al that night before she suffered, she was wonderful cheerefull and merry, howbeit with great grauity; insomuch as the Maiesty of the Spirit of God did manifestly appeare in her, which expelled the feare of death out of her heart; shee spending the night in prayer, reading & talking with them that were purposely come vnto her, for to comfort her with the Word of God.

About 3. of the Clocke in the Morning, Satan (who neuer sleepeth, especially when death is at hand) *began to bestir himselfe busily, shooting at her that fiery Dart, wherewith he labours to wound all such as haue bid defiance to him*; questioning with her, how she could tel that she was chosen to eternall life, or that Christ dyed for her: *I grant that he dyed, but how canst*

thou tell that he dyed for thee?

With this ſuggeſtion, when ſhe was troubled, they that were about her, counſelled her to follow the Apoſtles example, *Gal.* 2. where hee ſaith, *Chriſt loued me, and gaue himſelfe for me.* Alſo, *that her vocation was a manifeſt token of Gods loue to her: eſpecially that holy Spirit of God, who had ſhed ſuch loue of God into her heart, as it was now her onely care to pleaſe him, &c.* By theſe and the like comforts out of the holy Scriptures, Satan was put to flight, and ſhe comforted in Chriſt.

About 8. of the clocke, the Sheriffe came to her into her chamber, ſaying theſe words, Miſtris *Lewis, I am come to bring you tydings of the Queenes pleaſure. which is, that you muſt liue no longer but one houre in this world:* prepare your ſelfe thereunto therefore, it ſtandeth you in hand. At which words ſo ſuddenly,

denly, and ſo groſſely vttered by ſuch an Officer, ſhee was ſomewhat apalled, but one of her friends ſtanding by, ſaid, Maiſter Lewis, you haue great cauſe to praiſe God, who will vouchſafe ſo ſpeedily to take you out of this world & make you worthy to be a witneſſe to his truth, and to beare record vnto Chriſt, that hee is the onely Sauiour. *Auguſtine Bernhere.*

At which words thus ſpoken to her, ſhee ſaid, Maiſter Sheriffe, *your meſſage is welcome to me, and I thanke my God, that he will make me worthy to aduenture my life in his quarrell.*

When ſhee was chained to the Stake, ſhe ſhewed ſuch a cheerefulneſſe, that it paſſed mans reaſon to conceiue of, being ſo well coloured in her face, and ſo patient, that the moſt part of them that had honeſt hearts did lament, and with teares bewaile the mer-

cileſſe tyranny of the Papiſts.

The Martyrs feared not the ſentence of death.

THis appeares by the ſpeech of one *Iohn Noyes*, who being asked of a Brother in law of his (comming to comfort him in the Guild-hall of *Norwich*) whether hee feared not death, when the Biſhop gaue iudgement vpon him, conſidering the terror of the ſame? *No, ſaid* Noyes, *I thanke God, I feared death no more at that time, then you or any man elſe did, being at liberty.*

When he ſhould be burned, the fire in moſt places of the * ſtreet was put out, ſauing in one houſe, which was eſpied by the ſmoke iſſuing out from the top of the Chimney, to which place, *Granow* the Sheriffe,

* It was at *Laxfield* in *Suffolke*.

riffe, and his man went, and breaking open the doore, got fire, and brought the ſame to the place of execution.

When *Iohn Noyes* was brought to the Stake, he kneeled downe, and ſaid the 50. Pſalme with other prayers. Then they making haſte, bound him to the Stake, to which being bound, hee ſaid, *Feare not them that kill the body, and after that can doe no more: but feare him, who when he hath killed, hath power to caſt both ſoule and body into euerlaſting fire.*

A Faggot being ſet againſt him by one *Nicholas Cademan*, then *Haſtler*, the ſaid *Iohn Noyes* tooke vp the Faggot, and kiſſed it, ſaying, *Bleſſed be the time that euer I was borne to come to this day.*

The

The Martyrs confeſſed they were ſaued onely by the merits of Chriſt.

THis appeares in *Cicely Ormes*, who being brought to the Stake, vſed theſe words, *Good people, I would you ſhould not thinke of me, that I beleeue to be ſaued, in that I offer my ſelfe here vnto death for the Lords cauſe; but I beleeue to be ſaued by the death and paſſion of Chriſt: and this my death is, and ſhall be a witneſſe of my Faith vnto you all here preſent.*

The like ſpeech vſed the aforeſaid *Iohn Noyes*, Good people, beare witneſſe, ſaid he, that I doe beleeue to be ſaued by the merits and paſſion of Ieſus Chriſt, and not by mine owne deeds, &c.

This *Cicely Ormes* comming to

to the Stake, laid her hand on it, and ſaid, *Welcome the Croſſe of Chriſt.* Then after ſhee had touched it with her hand, ſhe came and kiſſed it, ſaying *Welcome the ſweet Croſſe of Chriſt*, and ſo gaue her ſelfe to bee bound thereto.

After the tormentors had put the fire to her, ſhe ſaid, *My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour*; *and in ſo ſaying, ſhe ſet her hands together right againſt her breſt, caſting her eyes and head vpward, and ſo ſtood, heauing vp her hands by little and little, till the very ſinewes of her armes braſt aſunder, and then they fell: but ſhe yeelded her life vnto the Lord as quietly as ſhe had beene in a ſlumber, or as one feeling no paine.*

In her examination before the Biſhops Chancellor of *Norwich*, ſhe ſaid, *If you be ſo deſirous of my ſinfull fleſh*; *I will be as ready to giue it, by Gods grace,*

in ſo good a quarrell.

God muſt haue his due, and *Cæſar* his.

THis was wiſely obſerued by *Thomas Spurdance*, Martyr, who being by the Biſhop of *Norwich* called Hereticke and Traytor, anſwered, *My Lord, I am no Traytor, for I haue, I thinke, done better ſeruice to the Crowne imperiall of* England *then you.* If you haue ſo done, ſaith the Biſhop, then you would be obedient to the lawes of the Realme.

He was one of Queene *Maries* ſeruants.

So am I, ſaid *Spurdance: There is no man aliue, I thanke God, can iuſtly accuſe me for diſobedience to any ciuill lawes. But you muſt conſider, my Lord, that I haue a ſoule, and a body: my ſoule is none of the Queenes, onely my body and my goods are the Queenes. I muſt*

giue

giue God my ſoule, and all that belongeth thereto; that is, I muſt obey the Law and Commandements of God: and whoſoeuer ſhall command Lawes to be obeyed contrary to Gods Lawes, I may not doe them, for loſing of my ſoule, but rather obey God then man.

Being earneſtly vrged by a Gentleman (vpon the point of iudgement to be giuen vpon him) to play the wiſe mans part, and to ſaue his life, and for that end to chooſe who he would to conferre withall, or to take a day; my Lord, ſaith the Gentleman, will giue it you: he anſwered, *If I ſaue my life, then I ſhall loſe it: and if I loſe my life for Chriſts ſake, I ſhall finde it in life euerlaſting. And if I take a day, when the day commeth, I muſt ſay then euen as I doe now, except I will lie; and therefore that needeth not.*

Well then, haue him away, ſaid the Biſhop.

A resolute answer.

WIlliam *Sparrow*, Martyr, being demanded of *Bonner*, whether hee would persist and continue in his opinion or no? answered, That he would: adding moreouer, *That which you, my Lord, call Heresie, is good and godly: And if euery haire of my head were a man, I would burne them all, rather then goe from the truth.* See before the answer of *Iohn Ardley*.

God will blesse such as haue the Popes curse.

BOnner hauing read the sentence against Master *Richard Gibson*, had this answer: *Blessed (saith he) am I, that*

that am curſed (this day) at your hands. We haue nothing now, but, Thus will I. For as the Biſhop ſaith, ſo it muſt be. And no hereſie it is to turne the truth of God into lies, and that doe you; meaning the Biſhop and his fellowes.

What haue Gods Temples to doe with Idols?

MAſter *Iohn Rough*, a little before hee was degraded, ſaid to *Bonner*, *As touching your ſeruice now vſed, I vtterly deteſt it, and if I ſhould liue as long as* Methuſhelah, *yet would I neuer come to Church to heare the abominable Maſſe.*

The

The Angels ſcorne Popery.

Margaret Mearing, Martyr, being demanded whether ſhee would ſtand to her anſwers, anſwered, *Yea, I will ſtand to them to the death: For the very Angels of Heauen doe laugh you to ſcorne, in ſeeing the abominations you vſe in your Church.*

Notes out of the Hiſtory of *Thomas Hudſon.*

Thomas Hudſon of *Ailſham* in *Norfolke*, by his occupation a Glouer, bare ſuch good will to the Goſpell of Chriſt, in the daies of King *Edward* the ſixt, that two yeeres before Queene *Maries* Raigne,

Raigne, hee learned to read Engliſh at the thirtieth yeere of his age.

At the comming in of Queene *Mary*, he was forced for a long time to flee into *Suffolke*, trauelling from place to place: at length returning home to comfort his wife and children, and perceiuing his continuance there to bee dangerous, he and his wife deuiſed a place among the Faggots to hide himſelfe in, where he remained all the day in ſtead of his Chamber, reading and praying continually, for the ſpace of halfe a yeere; and his wife like an houeſt woman, being carefull for him, vſed her ſelfe faithfully and diligently towards him, though ſhe was oft threatned by one *Berry*, Vicar of the Towne, and the Biſhops Commiſſary, to burne her, for not reuealing her ſaid husband.

After

After which, *Hudſon* vnderſtanding of it, waxed euery day more zealous then other, continually reading and ſinging of Pſalmes to the wonder of many, the people openly reſorting to him to heare his exhortations, and vehement praiers.

Walking abroad for certaine dayes in the Towne, continually crying out of the Papiſts abomination; comming home to his houſe, he ſate him downe vpon his knees, having his booke by him, reading and ſinging Pſalmes, without ceaſing, for three daies and three nights, refuſing both meat and talke, to the wonder of many.

The Conſtable comming to his houſe by breake of day to take him, April 22. *Anno* 1558. when he ſaw them come, ſaid, *Welcome, friends, Welcome: You be they that ſhal leade me to Chriſt. I thanke God therefore, and the Lord enable me thereto, for his*

mercies

mercies sake. For his desire was, and euer he prayed, if it were the Lords will, that he might suffer for the Gospel of Christ.

Being asked by *Berry*, the Commissary, what the Sacrament of the Altar was, and whether he beleeued not in it? he answered, *that it was wormes meat: and my beliefe, saith he, is in Christ crucified.*

Berry, Dost thou not beleeue the Masse puts away sinnes?

Hudson. *No, God forbid, it is a patched monster, and a disguised Puppet, &c.*

Being asked of him, whether hee would recant or no? answered, *The Lord forbid; I had rather dye many deaths, then doe so.*

Bloody

Bloody *Bonner*.

Bonner in ſpeaking to one *Iohn Mills*, vſed theſe words: They call me bloody *Bonner*: A vengeance on you all, I would faine be rid of you, but you haue a delight in burning. But if I might haue my will, I would ſow vp your mouthes, and put you in ſackes and drowne you.

Verſes made vpon *Bonners* picture.

MVſe not ſo much
that Natures worke
Is thus deformed now,
VVith Belly blowne,
and Head ſo ſwolne;
For I ſhall tell you how.

This

This Cannibal,
in three yeeres ſpace,
Three hundred Martyrs ſlew.
They were his food,
he loued ſo blood,
He ſpared none he knew.
It ſhould appeare
that blood feeds fat,
If men lye well and ſoft:
For Bonners *belly*
waxt with blood,
Though he ſeem'd to faſt oft.
O bloody beaſt!
bewaile the death
Of thoſe that thou haſt ſlaine;
In time repent,
ſince thou canſt not
Their liues reſtore againe.

i

The Papiſts affirmed that Chriſt had two bodies.

Alice Driuer (of whom mention was made before) reaſoning with the Doctors

ctors about the Real preſence, and to that end being preſſed with theſe words, *This is my body*, they demanding whether God was not omnipotent, and therefore able to performe that he ſpake? ſhe anſwered, that they were indeed the words of Chriſt, and that hee was able to performe what he promiſed: but I pray you, ſaith ſhee, *Was it not Bread which he gaue his Diſciples?*

Doctor. No, it was his body.

Driuer. *Then it was his body they did eat ouer night.*

Doctor. Yea it was his body.

Driuer. *Why, what body was it then that was crucified the next day?*

Doctor. It was Chriſts Body.

Driuer. *How could that be, when his Diſciples had eaten him vp ouer night, except he had two bodies, as by your argument he had? One they did eat ouer night, and another was crucified the next day.*

Such

Such a Doctor, ſuch doctrine. Be you not aſhamed to teach the people that Chriſt had two bodies? In Luke *the 22. it is ſaid, Chriſt tooke bread, brake it, and gaue it to his Diſciples.* Saint *Paul*, 1. Cor. 11. *ſaith, As oft as yee ſhall eat this Bread. Wherefore I maruell ye bluſh not before all this people, to lye ſo manifeſtly as ye doe, &c.*

The Papiſts would not ſuffer the Martyrs to pray.

Alexander Gouge, her fellow Martyr, being both of them in their prayers at the place of execution: Sir *Henry Doyell* then Sheriffe, was very much offended with them, and willed the Bailife of *Ipſwich* to command them to make an end of their prayers. They kneeling vpon a broome faggot, the Bailife came to them,

commanding them to make an end, ſaying, *On, on, haue done, haue done, make an end, naile them to the Stake.* Yet they continued in prayer.

Then the Sheriffe ſent one of his men to bid them make an end. *Gouge* then ſtood vp, and ſaid to the Sheriffe, *I pray you, Maſter Sheriffe, let vs pray a little while, for we haue but a little while to liue here.*

Then ſaid the Bailife, Come off, haue them to the fire. *Why, ſaid the Martyrs, will ye not ſuffer vs to pray?*

Away, ſaid the Sheriffe, to the Stake with them.

Well, Maſter Sheriffe, ſaid Gouge, *take heed how you forbid prayer: For if you forbid it, the vengeance of God hangeth ouer your head.*

Being chained to the Stake, and the Iron hoope being put about *Alice Driuers* necke: *Oh, ſaid ſhe, here is a goodly neckercher:*

cher: bleſſed be God for it.

Then diuers came and took them by the hands as they were bound, ſtanding at the Stake. The Sheriffe cryed, *Lay hands on them, Lay hands on them.* With that, a great multitude ranne to the Stake. The Sheriffe ſeeing that, let them alone: ſo that there was not one taken.

¶ They that beleeue, muſt ſpeake.

THe like godly zeale of the faithfull towards the Martyrs of Chriſt, is thus mentioned in the ſtory of Maſter *Bentham*. At what time the 7. laſt that were burned in *Smithfield*, were condemned and brought to the Stake to ſuffer, there came downe a Proclamation from King *Philip*, and

Queene *Mary*, being twice pronounced openly to the people; first, at Newgate, then at the Stake, where they should suffer, straitly charging and commanding, that no man should either speake to them, pray for them, or once say, *God helpe them.*

It was appointed before of the godly there standing together, which were a great multitude, that so soone as the Prisoners should be brought, they should *goe to them, to imbrace and comfort them:* which they did; for, as soone as the said Martyrs were comming toward the place in sight, being brought with Bils and Glaues as the custome is, *the godly multitude and Congregation, with a general sway, made towards the prisoners in such manner, that the Bil-men and other Officers, being all thrust backe, could nothing doe, nor any thing come nigh. So the*

the godly people meeting, imbracing, and kissing them, brought them in their armes vnto the place where they should suffer.

This done, and the people giuing place to the Officers, the Proclamation with a loud voice was read to the people, as is before mentioned. Master *Bentham*, the Minister of the Congregation, not sparing for that, but as zeale and Christian charity moued him, and seeing the fire set to them, turning his eyes to the people, cryed, and said, Wee know they are the people of God, and therefore we cannot chuse but wish wel vnto them, & say, *God strengthen them.* And so boldly hee said, *Almighty God, for Christs sake, strengthen them. With that, all the people, with a whole consent, and loud voice, followed, and said, Amen, Amen.* The noyse whereof was so great, and the cryers thereof so many, that the Offi-

If these should hold their peace, the stones would speake. *Luk.* 19. 40.

cers could not tel what to ſay, nor whom to accuſe.

¶ Images, Whores.

ONe *Preſts* wife, of whom mention was made before, entring into Saint *Peters* Church in *Exeter*, beheld a Dutch-man (expert in his Trade) how he made new noſes to certaine Images, which were disfigured in King *Edwards* dayes: *VVhat a mad-man art thou*, (ſaid ſhe) *to make them new Noſes, which, within a few daies, ſhall all leeſe their heads?* The Dutch-man tooke it ill: and ſhe ſaid vnto him, *Thou art accurſed, and ſo are thy Images.* He called her Whore. *Nay*, ſaid ſhe, *thy Images are VVhores, and thou art a VVhore-hunter: for doth not God ſay, You goe a whoring after ſtrange gods, figures of your*

your owne making, and thou art one of them?

¶ God is a friend moſt faithfull.

BEing offered to haue her life ſpared, if ſhee would recant; *Nay, that will I not, ſaid ſhe: God forbid I ſhould loſe the life Eternall, for this carnall and ſhort life. I will neuer turne from my heauenly Husband: from the fellowſhip of Angels, to mortall children: and if my Huſband and children be faithfull, then am I theirs. God is my* Father, *God is my* Mother, *God is my* Siſter, *my* Brother, *my* Kinſman; *God is my* Friend *moſt faithfull.*

Her iudgement being read, which was, That ſhee ſhould goe thence to the place of execution, and there to be burnt with flames, till ſhe ſhould be

conſumed: ſhee lifted vp her voice, and thanked God, ſaying; *I thanke the Lord my God: this day haue I found that which I haue long ſought.* In the flames ſhe cryed, *God be mercifull vnto me a ſinner, God be mercifull vnto me a ſinner.*

Short Notes touching Maſter *Bradford.*

IN Priſon (after he was condemned to dye) he preached twice a day continually, vnleſſe ſickneſſe hindred him.

Preaching, reading, and praying, was all his whole life.

He did eate but one meale a day, and that ſparingly. In the middeſt of Dinner, he vſed oft to muſe, hauing his Hat ouer his eyes, from whence commonly trickled plenty of teares,

teares, dropping on his Trencher.

Very gentle she was to man and childe.

Hee slept commonly not aboue foure houres in the night.

He continually studied vpon his knees.

He counted that houre not well spent, wherein he did not some good, either with his pen, study, or by exhortation, &c.

His manner was to keepe to himselfe a Catalogue of all his grosseſt sinnes, which in the daies of his ignorance hee committed, and to lay the same before him, when hee went to prayer, &c.

Such continuall exercises of conscience, he had in priuate prayer, that he did not count himselfe to haue prayed to his contentation, vnlesse in it hee felt inwardly some smiting of

heart for ſinne, and ſome healing of that wound by Faith; feeling the ſauing-health of Chriſt, with ſome change of minde, into the deteſtation of ſinne, and loue of obeying the will of God.

He contented not himſelfe to pray publiquely within the Colledge, nor priuately with his Pupils, but after repayred to his owne ſecret prayer by himſelfe; being wont to ſay to his familiars, I haue prayed with my Pupils, but I haue not yet prayed with my ſelfe.

Being oft ſollicited by Maſter *Martin Bucer*, (that man of God) to whom he was right deare, to beſtow his Talent in Preaching: *Bradford* would alwaies anſwer, that he was vnable to vndertake that office, for want of learning. To the which *Bucer* was wont to reply, ſaying, *If thou haue not fine Manchet bread, yet giue the poore*

poore people Barley-bread, or what ſoeuer the Lord hath committed to thee.

The Martyrs were in Priſon, till they were impriſoned.

MAſter *Saunders* formerly mentioned, ſeeming to be ſomewhat troubled in himſelfe about the Broyles which were like to enſue, by reaſon of the change of Religion in Queene *Maries* daies; a friend of his asked him, how he did? *In very deed*, (ſaith he) *I am in priſon, ſtill I be in priſon*: meaning, that as ſoone as he ſhould bee impriſoned for preaching the truth, then his minde would be in quiet, and not till then.

A note touching his frailty and Faith.

AT that wofull change of Religion in the beginning of Queen *Maries* Reigne, Maſter *Saunders* was much perplexed in himſelfe what to doe in the middeſt of ſo great dangers: Inſomuch that in appearance he was likelier for feare to haue betaken him to his heeles, then to haue ſtood (as in the end he did) ſo manfully, to his tackling: in which diſtreſſe, Doctor *Pendleton*, not onely a learned man, but an earneſt Preacher of GODS Word in King *Edwards* daies, tooke vpon him to comfort Maſter *Saunders*, that he ſhould not now cowardly leaue his flocke, when he had need rather to defend them from the Wolfe:

Wolfe: neither hauing ſet his hand to Gods Plough, now to ſtart aſide, and giue it ouer, but to giue his life for his Sheepe, need ſo now requiring. Further adding, *What man* (ſaith he?) *be of good comfort, take a good heart vnto you: you ſee what a great maſſe of fleſh I carry about me,* (*more cauſe there is therefore a great deale for me to feare, then for you*) *yet will I ſee the vttermoſt drop of this greaſe of mine melted away to nothing, before I will forſak God and his truth.*

Maſter *Saunders* tooke this his exhortation in good worth, but for all that, felt in himſelfe ſmall ſtomacke to burne: yet in the end, conſented with the other (though faintly) to ioyne with him in profeſſing the Goſpell. But being both of them come to *London*, behold a great change! This poore, feeble, and faint-hearted *Saunders* tooke heart to

to him,& ſeeking for ſtrength from God in the humility of his Spirit, he boldly preached his Maſter Chriſt againe, and conſtantly ſet himſelfe to the beating down of the Doctrine of Antichriſt. Whereas the other more ſtout (as it ſeemed) in words then in true valour, became in the end a flat Reuolter from the Truth, and a falſe Runagate from Chriſt and his afflicted Church.

Being conueyed by the Queenes Guard downe to *Couentry*, to be burned, and comming the firſt night to Saint *Albones*; one Maſter *Grimoald* was permitted to ſpeake with him: to whom Maſter *Saunders* hauiug giuen a leſſon meet for his lightneſſe and inconſtancy, he tooke a cup into his hand, and asked him, if hee would pledge him of that Cup, of which hee would begin to him? *Grimoald*, by his ſhrug-

thrugging & ſhrinking, ſhewing what he was, ſaid; Of that cup which is in your hand, I will pledge you, but of that other which you meane, I will not promiſe you; *Well, ſaid Maſter* Saunders, *my deare LORD IESVS CHRIST hath begunne to me of a more bitter Cup then mine ſhall be, and ſhall I not pledge my moſt ſweet Saviour? Yes, I hope.*

The Biſhop of *Wincheſter*, telling of him, that within 7. dayes hee ſhould heare more, (meaning of his burning) hee made the Biſhop this anſwer, *Welcome be it, whatſoeuer the will of God ſhall be, either life or death: For, I tell you truely, I haue learned to dye. But I exhort you to beware of ſhedding of innocent blood. Truely it will cry.* In a Letter of his, relating theſe very words, he addes; *Ah, Ah, Puer ſum, neſcio loqui:* I am a Childe, I cannot ſpeake.

Being

Being come to *Couentry*, where he was to be burned, a poore Shoomaker who was wont to ſerue him with Shooes, came to him after this manner, and ſaid, O my good Maſter, God ſtrengthen and comfort you: Gramercies, good Shoomaker, ſaid Maſter *Saunders, I pray thee to pray for me, for I am the vnmeeteſt man for this high Office, that euer was appoynted to it, but my gracious God, and deare Father is able to make me ſtrong enough.*

¶ A note ſhewing the manner how God called him to the Miniſtery.

HIs bringing vp from his youth was in learning, ſo as being put to Schoole, hee was thence choſen Scholler of the Kings Colledge in *Cambridge:*

bridge: where, in ſhort time he profited very much in learning. After he had left the Vniuerſity, to returne to his Parents, he meant, vpon their aduice, to become a Merchant, in regard he had a good portion left him. At his comming to *London*, he was bound Prentice with Sir *William Cheſter*, who afterward chanced to be Sheriffe the ſame yeere that *Saunders* was burnt at *Couentry*. But in this eſtate hee did not long continue; for ſo mightily did the Lord then worke in his heart, that hee could finde no liking in that vocation, but would euer and anon be withdrawing himſelfe ſecretly into ſome corner falling into his ſolitary lamentations.

His Maſter hearing his Seruant thus lamenting alone, brake with him touching the cauſe thereof: who perceiuing his minde to bee wholly addicted

addicted to his Booke and ſpirituall contemplations (like a good man) acquainting his friends with it, gaue him his Indentures, and ſet him free.

Shortly after, he returned againe to *Cambridge* to his former Studies, where, to the knowledge of the Latine, hee coupled the ſtudy of the Greeke and Hebrew Tongues: and thus bending his minde to the reading of the Scriptures, he began to furniſh himſelfe for the Office of a Preacher, &c.

¶ Certaine Notes touching *William Tindall*, Martyr.

TOuching his Tranſlation of the New Teſtament into Engliſh, hee thus writes to *Iohn Frith*, *I call God to record againſt that Day, in which we ſhal appeare*

appeare before our Lord Ieſus, to render a reckoning of our doings, that I neuer altered on ſillable of Gods VVord, againſt my conſcience, nor would doe this day, if all that is in the earth, whether it bee honor, pleaſures, or riches, might be giuen me, &c.

Moreouer (ſaith he) *in the ſame Letter, I take God to witneſſe ſo my conſcience, that I deſire of God to my ſelfe, no more in this VVorld, then without which I cannot keepe his Lawes.* Iudge (Chriſtian Reader) ſaith *Fruth*, whether theſe words bee not ſpoken of a faithfull, cleare, innocent heart.

His two play-dayes.

HH reſerued or hall owed to himſelfe two dayes in the weeke, which hee named his dayes of paſtime; and thoſe

thoſe were Munday the firſt day in the weeke, and Saturday the laſt day in the weeke: on the Munday he viſited all ſuch poore men and women as were fled out of *England* (by reaſon of perſecution) into *Antwerp*, and thoſe (well vnderſtanding their good exerciſes and qualities) he did very liberally comfort and releeue: and in like manner prouided for the ſicke and diſeaſed. On the Saturday hee walked round about the Towne in *Antwerpe*, ſeeking out euery corner and hole wherein hee ſuſpected any poore perſon to dwell (as God knoweth there are many) and where he found any to be well occupied, and yet ouerburthen'd with children, or elſe were aged, or weake, thoſe alſo he plentifully releeued. And thus he ſpent his two dayes of paſtime, as he called them. And truely his

Almes

Almes was very large: ſo it might well be; for his exhibition that hee had yeerely of the Engliſh Merchants was very much, which for the moſt part he beſtowed vpon the poore, as is aforeſaid. The reſt of the daies in the weeke, hee gaue himſelfe wholly to his Booke, wherein moſt diligently he trauelled. When the Sabbath came, then went hee to ſome one Merchants Chamber or other, whither came many other Merchants: and vnto them hee would reade ſome one pareell of Scripture, either out of the Old Teſtament, or out of the new, the which proceeded ſo fruitfully, ſweetly, and gently from him, (much like the writing of Saint *Iohn* the Euangeliſt;) and likewiſe after Dinner, he ſpent an houre in the ſame manner, ſo as it was a heauenly comfort and ioy to the

the audience to heare him.

The Fleſh luſteth againſt the Spirit, *Gal.* 5. 17.

George Tankerfield ſitting before a fire, a little before his burning at Samt *Albones*, after hee had put off his Hoſe and Shooes, ſtretched out his Legge to the flame; and when it had touched his foot, he quickly withdrew his Legge: ſhewing how the Fleſh did perſwade him one way, and the Spirit another way.

Fleſh. The Fleſh ſaid, O thou foole, wilt thou burne, and needeſt not?

Spirit. *The Spirit ſaid, Be not afraid, this burning is nothing to eternall fire.*

Fleſh. The Fleſh ſaid, Doe not leaue the company of thy friends,

friends, and acquaintance which loue thee, and will let thee want nothing.

Spirit. *The Spirit ſaid, The Company of Ieſus Chriſt and his glorious preſence, doth farre exceed all fleſhly friends.*

Fleſh. The Fleſh ſaid, Doe not ſhorten thy time now: for thou maiſt, if thou wilt, liue yet much longer.

Spirit. *The Spirit ſaid, This life is nothing to that which is to come, which laſteth for euer.*

Of ſome that were ſaued by Gods prouidence.

ONe *Alexander Wimhurſt*, being brought into *Clunies* houſe in *Pater-noſter-row*, to be carried thence to the *Lollards* Tower out of hand, it ſo hapned, that *Clunie*, his Wife, and ſeruants, were all at that time

time so busied, as that they wanted leisure to locke vp their Prisoner. In the Hall where *Alexander* sate, was a woman, whose Husband at that time was in for matter of Religion, who perceiuing the aduantage the man had of escape: Alacke, good man, saith she, if you will, you may get you out of your enemies hands, for here is none to look vnto you. God hath opened to you a way of deliuerance, lose not the opportunity, if you be wise. With these and such like words being perswaded, he stepped out of the doores, walking softly in the street, so that if any had followed, hee might haue beene recouered againe. But as it seemed, the Lord had a special hand in this worke, in preseruing the poore man from beiug further touched or hurt of his aduersaries.

Thomas

Thomas Brice.

THis *Brice* being in the houſe of one *Iohn Seale*, in the Pariſh of *Horting*, and the Bailife with other Neighbours comming in, ſent by Sir *Iohn Baker*, to ſearch for him and to apprehend him, knowing alſo perfectly his ſtature, and colour of his rayment, yet had no power to ſee or know him, ſtanding before their faces. So wonderfully did the Lord blinde their eyes, that asking for him, and looking vpon him; yet notwithſtanding, hee quietly tooke vp his bookes and ſo departed the the houſe, without any hand laid vpon him.

A note touching the deliuerance of *Iohn Hunt* and *Richard White*.

AT what time they were impriſoned in a low Dungeon in *Salisbury*, condemned to dye, and the Writ for their burning came downe to the Vnder-Sheriffe (who indeed burnt the ſaid Writ, ſaying, he would not be guilty of theſe mens bloods) they, according to their vſuall manner, fell to euening Praier, who kneeling together, as they ſhould begin their Prayer, fell both of them on a ſudden to ſuch a ſtrange weeping and tenderneſſe of heart (but how, they could not tell) that they could not pray one word, but ſo continued a great ſpace, burſting out into teares. After that

that night was paſt, and the morning come, the firſt word they heard, was, *That the Chancelor, their great Enemy, was dead. The time of whoſe death they found to be the ſame houre, when as they fel into ſuch a ſudden weeping: and ſo in Queene* Elizabeth's *time were both ſet at liberty.*

A Chriſtian man after the Popes making, defined.

FIrſt, to bee baptized in the Latine tongue, then confirmed by the Biſhop: the Mother of the Childe to be purified. After he is come to yeeres of diſcretion, then to come to Church, to keepe his Faſting dayes, to faſt the Lent, to come vnder *Benedicite*, that is, to bee confeſſed to a Prieſt, to doe his Penance, at Eaſter to take his Rites, to heare Maſſe, and Di-

uine Seruice, to ſet vp Candles before Images, to creepe to the Croſſe, to take holy Bread and holy Water, to faſt the Ember dayes, Rogation daies, and Vigils, to keepe the Holy-dayes, to pay his Tithes and offring dayes, to goe on Pilgrimage, to buy Pardons, to worſhip his Maker ouer the Prieſts head, and to obey his Lawes, to receiue St. *Nicholas* Clarkes, to haue his Beads, to giue to the high Altar, to take Orders if he will be a Prieſt, to ſay his Mattens, to ſing his Maſſe, to lift faire, to keepe his Vow, and not to marry: When he is ſicke, to be anneeld, and take the Rites of holy Church, to be buried in the Church, to be ſung for, to be rung for, to be buried in a Friers cowle, to finde a ſoule-Prieſt, &c.

Looke now, good Reader, vpon this definition, and tell me what Faith or Spirit, or what

what working of Gods grace in all this doctrine is here required. The Lord Ieſus giue the true light of his Goſpel to ſhine in our hearts, *Amen.*

The Church increaſeth by perſecution.

AND that none can terrifie or remoue vs which beleeue in Ieſus, by this it daily appeareth; for when wee are ſlaine, crucified, caſt to wild beaſts, into the fire, or giuen to other torments, yet we go not from our confeſſion: but contrary, the more crueſty and ſlaughter is wrought againſt vs, the moe they be that come to piety & faith by the Name of Ieſus: no otherwiſe, then if a man cut the Vine-tree, the better to grow. For the Vine-tree planted by God and

Iuſtin. Martyr. in Dialog. cum Trypheo.

Christ our Sauiour, is his people.

The words of *Ignatius*.

FRom *Syria* to *Rome* had I a battaile with beasts, as well by Sea as by Land, both day and night, being bound in the midst of 10. cruell Libards, which, the more benefit they receiued at my hands, became so much the worse vnto me. But I being exercised, & now well acquainted with their iniuries, am taught euery day more and more, but hereby am I not yet iustified. And would to God I were once come to the beasts which are prepared for me, which also I wish, with gaping mouthes were ready to come vpon me; and if they will not, vnlesse they be prouoked, I will then enforce them

That is, the company or band of Soldiers.

them againſt my ſelfe. Pardon me, I pray you. How much beneficiall it is to me, I know, now I begin to be a Scholler. I force, nor eſteeme any viſible things, nor yet inuiſible, ſo that I may obtaine Chriſt Ieſus. Let the Fire, Gallowes, deuouring of wilde beaſts, breaking of bones, pulling aſunder of members, bruiſing or preſſing my whole body, with the torments of Hell it ſelfe, come vpon me, ſo that I may winne Chriſt.

Polycarpus, a faithfull Seruant of Chriſt, his Lord.

THe Proconſuli being earneſtly in hand with him, ſaid, Take thine Oath, and I will diſcharge thee: Defie Chriſt. *Polycarpus* anſwered, *Foure-ſcore and ſixe yeeres haue I*

beene his ſeruant, yet in all this time he neuer hath ſo much as once hurt me: How then may I ſpeake euill of my King and Soueraigne Lord, who hath thus preſerued me?

This *Polycarpus* at a certaine time meeting *Marcion* the Heretike, who ſaid vnto him, Doeſt thou not know mee? Yes, ſaid *Polycarpus*, *I know thee to be the firſt begotten of Satan.*

Laurence tormented on the fiery Gridiren.

AFter many cruell handlings, this meeke Lambe was laid, not on his fiery bed of iron, but on his ſoft bed of Downe. So mightily God wrought with his Seruant *Laurence*, ſo miraculouſly God tempered his element of fire, not a bed of conſuming paine, but a Pallet of nouriſhing reſt

was

was it vnto *Laurence.* Not *Laurence,* but the Emperour might ſeeme to be tormented; the one broiling in the fleſh, the other burning in the heart. When this triumphant Martyr had beene preſſed downe with fire-pikes for a great ſpace, in the mighty Spirit of God hee ſpake to the vanquiſhed Tyrant:

This ſide is now roaſted enough,
Turne vp, O Tyrant great,
Aſſay, whether roaſted or raw
Thou thinke the better meat.

An example of the godly, to flye the ſociety of the wicked.

AS Saint *Iohn* the Euangeliſt entred into the Bath at *Epheſus,* to bathe himſelfe, vnderſtanding that *Cerinthus*

the Heretique was there, ſuddenly leaped out vnbathed, ſaying, *Let vs flee hence, leſt the houſe fall on our heads, wherein* Cerinthus, *the Enemy of the Truth, bathes himſelfe.*

A memorable ſpeech of Saint *Cyprian.*

BEing ſollicited by certaine Courtiers to ſpare his life, and diſſemble his Religion; he anſwered, *That in ſo holy a cauſe there needed no deliberation.*

Another.

A *Chriſtian Souldier may dye, but can neuer be ouercome.*

A note of *Athanaſius*.

Athanaſius being threatned to dye by *Iulian* the Emperour, and newes thereof being brought him by the Chriſtians, not without great lamentation, entreating him to vſe ſome meanes for the ſafegard of his life, he, with a prophetical ſpirit, anſwered, *Be ye not careſull nor ſad concerning this, for it is but a little Cloude, which will vaniſh away forthwith.*

A note of one *Theodore* mentioned by *Euſebius*.

THis *Theodore* was ſo cruelly beaten by diuers tormentors, that they continued from

from morning to night: ſuch a faſt was neuer ſeene. The whileſt, this holy Martyr, with a ſmiling countenance, ſung Pſalmes. When *Salnptius*, (whom the Emperour *Iulian* had ſet on to perſecute the Chriſtians) ſaw it, and that his cruelty nothing preuailed, hee returning, made report thereof to the Emperour, ſaying, That if he dealt thus with them, it would turne to their glory, but to his ſhame. Afterwards, wee ſaw this *Theodore*, in the City of *Alexandria*, asking him, What paine he felt in being thus beaten? *Little or none at all*, ſaid hee: *for mee thought I ſaw a young man, who, with a white cloth, wiped away the ſweat from my face, which gaue me ſuch ſweet refreſhing, that I was ſorry when they gaue ouer tormenting me.*

¶ The

¶ The zeale of a Chriſtian woman.

THe Emperour *Valencius* had commanded his Prouoſt Marſhall, to baniſh all good Chriſtians out of the Land, whereof there were exceeding many; who ſeeing them afterwards by troupes to aſſemble together, was ſo diſpleaſed thereat, that hee ſtrucke the Prouoſt, for not ridding the Country of them, as he was commanded. The Prouoſt (though a Pagan) loth to wrong the Chriſtians, ſent them word ſecretly in the night, of the Emperours diſpleaſure, that they might the better ſhift for themſelues, leſt further cruelty were executed vpon them. Earely in the morning, he, with his officers,

cers, came, making a great ſtir, of purpoſe to feare them, but without doing them any hurt. Being come to the place, hee was wonderfully aſtonied; for infinite others, from all parts, were aſſembled to them, fearing leſt their Brethren ſhould ſuffer without them. Among the reſt, behold, a Woman, haſting ſo faſt towards them, that ſhee came all vnready, bringing her little Child with her in her armes, who ruſhing in amongſt the Souldiers, were forced to let her paſſe by. Which the Prouoſt obſeruing, cauſed the Woman to bee brought before him, asking her, *Thou wretched woman, whither haſteſt thou ſo faſt? I am haſting* (ſaith ſhe) *to the place where the multitude of Chriſtians are met together. But knoweſt thou not* (ſaith he) *that the Prouoſt is now going thither, to put them all to the ſword? I know it well,* ſaid the Woman,

Woman, *which makes me poaſt thitherward ſo faſt, that I may take part with them of it. But whither* (quoth the Prouoſt) *carrieſt thou thy little Infant? Euen thither alſo*, (replyed the Woman) *that it, with my ſelfe, may obtaine the Crowne of Martyrdome.* At the hearing whereof (like a wiſe and modeſt man) he commanded his Officers to returne, and himſelfe preſently poſting to the Emperours Palace, told him this whole diſcourſe, adding thereto, Thou maiſt, if thou wilt, take away my life, but to execute thy commandement, I dare not. And by this meanes, the Emperours wrath was appeaſed.

The zeale of *Polycarpus*, mentioned before.

WHen he had heard of any ſtrange doctrine broached

broached by any, he was wont to ſtop his eares, ſaying, *Ah my God, why haſt thou reſerued me to theſe times?* And would preſently goe his way.

A row of ſhort Sentences vſed by Forraigne Martyrs at the time of their deaths.

Polycarpus requires to ſtand at the Stake vntyed.

LEt me alone, I pray you (ſaith he) *as I am: for he that gaue me ſtrength to come to this fire, will alſo giue me patience to abide in the ſame without tying.*

A ſpeech of *Ignatius* the Martyr, when he heard the Lyons roaring.

I *Am* (ſaith he) *the Wheat of Chriſt, I ſhall be ground with the teeth of wilde Beaſts, that I may be found pure bread.*

Thomas Sampall.

BEing offered a pardon in the middeſt of the fire, ſaid: *Oh, now that I am thus far on my iourney, hinder me not to finiſh my race.*

Hierome of *Prague.*

MAke (ſaith he) *the fire in my ſight: for had I feared it, I had never come hither.*

¶ *Chriſto-*

¶ *Chriſtopher Marſhall* of *Antwerpe.*

I Was (ſaith he) *from eternall, a Sheepe deſtinated to the ſlaughter, and now I am going to the Shambles: Gold muſt be tryed in fire.*

Caſtalia Rupea.

YOu may throw my body from this ſteepe hill, yet will my ſoule mount vpward againe: your blaſphemies more offend my ſoule, then your torments doe my body.

Peter Berger.

I See the Heauens open to receiue me: And beholding the multi-

multitude at the ſtake, ſaid, *Great is the Hãrueſt, Lord, ſend Labourers.*

Conſtantine.

HEe, with other Martyrs, being carried to execution in a Dung-cart: *Well,* (ſaith he) *yet are we a precious Odour, and ſweet ſauour to God in Chriſt.*

¶ *Franeis Sauromanus*, a Spaniard.

VVOrke (ſaith he) *your pleaſures on my body, which you haue in chaines your Captiue: but my ſoule is euen in Heauen already, through faith and hope; and vpon that,* Cæſar *himſelfe hath no power.*

Iohn

Iohn Bruger.

A Frier offering him a woodden Croſſe at the Stake: *No,* ſaith he, *I haue another true Croſſe impoſed vpon me, which now I will take vp: I worſhip not the worke of mans hands, but the Sonne of God; I am content with him for my onely Aduocate.*

Martin Hyperius.

OH what a difference is there, ſaith hee, *betwixt this and eternall fire! who would ſhun this, to leape into that?*

George

George Carpenter.

ALl Bauaria, ſaith he, *is not ſo deare to me, as my Wife and Children, yet, for Chriſt's ſake, I will forſake them cheareſully.*

Adam Wallack, a Scot..

TO a tempting Frier: *If an Angell ſhould ſay as thou doeſt, I would not beleeue him. Is the fire ready? I am ready; Let no man be offended; no Diſciple is greater then his Maſter.*

Anne de Burg.

IN the middeſt of his ſuffe-rings, hee had this ſpeech; *Lord,*

Lord, forsake not me, lest I forsake thee.

Adolphus Clarebachius.

I Beleeue there is not a merrier heart in the World at this instant then mine is: Behold, ye shal see me dye by that faith in which I haue lined.

Giles Tilman.

BEing vrged to vtter what he beleeued of Purgatory: *Purgatory and Hell*, saith he, *I leaue to you, but my hope is directly to goe into Paradise: neither feare I this great pile of wood, whereof some might haue beene spared to warme the poore, but will passe thorow it purged to my Saviour.*

Peter

Peter Bruce.

I Thanke God, my broken legge ſuffered me not to flye this Martyrdome.

Chriſtopher Fabrianus.

First bitter, ſaith hee, *then ſweet: First, the battell; the victory when I am dead: every drop of my blood ſhall preach Chriſt, and ſet forth his praiſe.*

Lewis Marſake, Knight.

HE ſeeing his other Brethren goe with Halters about their necks, which they would not offer to him, becauſe

cauſe of his dignity: *Why, I pray you,* ſaid he, *doe yee deny me the badge of ſo excellent an order? is not my cauſe the ſame with theirs?* Which obtayning, he marched valiantly to the Stake with them.

Simeon Laeus.

SEeing one *Silueſter*, his Executioner cõming towards him, ſaid, *Neuer ſaw I man in all my life, whoſe approch was better welcome to me then thine.* So chearefully tooke hee his death. *Silueſter* amazed at it, left his Office, and became a Conuert, and a Chriſtian himſelfe, and went to *Geneua* to bee further inſtructed in the Goſpell.

Kilian,

Kilian, a Dutch Schoole-Maſter.

TO ſuch as asked him, If he loued not his Wife and Children? *Yes*, ſaid he, *if all the world were Gold, and were mine to diſpoſe of, I would giue it all to liue with them, though it were but in priſon: yet is my Soule, and my Lord Chriſt, dearer to me, than all things whatſoeuer.*

Giles Verdict.

OVt of my aſhes (ſaith hee) *ſhall ariſe innumerable Chriſtians.*

Francis Culuer.

VNto his two Sons maſſacred together with himſelfe, hee hath theſe words, *Sheepe we are for the ſlaughter; this is no new thing: Let vs follow millions of Martyrs, through temporall death, vnto eternall life.*

¶ *Philip de Lunes*, a Gentlewoman.

BEing required to giue her Tongue to be cut out, anſwered, *Seeing I doe not ſticke to giue my whole body, ſhall I refuſe to giue my tongue? No, No.*

A note of *Iohn Badby*, Taylor, burnt in a Tun in *Smithfield*.

VVHen the Tunne was put ouer him, & the fire put to him, feeling it, hee cryed *Mercy*, calling belike vpon the Lord. The Prince being by, commanded the Tun immediatly to be taken away, and the fire to bee quenched, the Prince asking, If he would now forsake his Heresie, and turne to the *faith* of the holy *Church*? which if hee would doe, hee should haue goods enough, promising him a yeerely stipend out of the Kings Treasury, so much as should content him.

An. 1409. In the Raigne of *Henry* the Fourth.

But this valiant Champion of Christ, neglecting the Princes faire words, as also contemning all mens deuices,

continued vnmoueable in his former minde. The Prince commanded him ſtraitway to be put againe into the Pipe or Tun, telling him, hee muſt not henceforth looke for any fauour. But he being nothing at all abaſhed, perſeuered inuincible vnto the end; not without a great and cruell battell, but with much more triumph & victory, the Spirit of Chriſt hauing alwaies the vpperhand in his members and Martyrs, maugre the fury, rage, and cruelty of the world. His word at his death was, *Mercy, Lord Ieſus Chriſt, Mercy.*

Notes out of the writings of *William Thorp.*

The properties of truth.

SOothfaſtneſſe & truth haue theſe properties, that where-

where-euer they be oppoſed, they haue a ſweet ſmell. And the more the enemies reſiſt it, the greater ſweet ſauour commeth thereof. Which heauenly ſmell will not vaniſh away like ſmoke in the winde, but will deſcend and reſt in ſome cleane ſoule, that thirſteth thereafter.

The Archbiſhop *Thomas Arundell* vrging him to take his Oath, That hee would accuſe all ſuch as hee knew ſuſpected of Hereſie, and to giue in their names, hee anſwered:

Sir, if I ſhould conſent to you herein, I ſhould be euery Biſhops Spie, and Summoner of all England. Yea, Sir, many men and women might iuſtly ſay, vnto my confuſion, that I were a Traytor both to God and to them.

The Chriſtian obedience of the Lord *Cobham*.

BEing counſelled by King *Henry* the fift to ſubmit himſelfe as an obedient Childe to his holy Mother the Church; he made this anſwer, *You, moſt worthy Prince*, ſaith he, *I am alwaies prompt and willing to obey, next vnto my eternall God, ſubmitting thereunto, as I haue euer done, all I haue, either of goods or life: but as touching the Pope and his ſpiritualty, I owe them neither ſuite, nor ſeruice.*

Out of the Letters of Maſter *Iohn Hus*.

TO a certaine Prieſt hee thus writes, *Againſt fleſhly luſts*,

luſts, preach continually all that euer you can, for the which the fleſh of Chriſt did ſuffer.

To another: *I heartily deſire you, be not greedy in ſeeking after Benefices. And if you ſhall be called to any Cure in the Country, let the honour of God, the ſaluation of ſoules, and the trauell thereabouts, moue you thereunto, and not the hauing of the liuing, nor the commodities thereof.*

A Prayer of IOHN HVS to Chriſt.

OMoſt mercifull Chriſt, draw vs weake creatures after thee: for except thou ſhouldeſt draw vs, we are not able to follow thee. Giue vs a ſtrong ſpirit, that it may bee ready; and although the fleſh bee feeble, yet let thy grace goe before vs, goe with vs,

and follow vs: for without thee we can do nothing, much leſſe enter into cruell death for thy ſake. Giue vs that prompt and ready ſpirit, a bold heart, an vpright mind, a firme faith and hope, and conſtant charity, that for thy Names ſake, we may giue our liues patiently, and ioyfully, *Amen.*

A Propheſie of *Iohn Hus.*

O Holy God, how largely doth Antichriſt extend his power and cruelty! But I truſt that this power ſhall bee ſhortened, and his iniquity detected more & more amongſt the faithfull people.

Another

Another Propheſie of IOHN HVS.

O How acceptable a thing ſhould it bee (if time would ſuffer me) to diſcloſe the wicked acts of the Papacy now in dignity, that the faithfull ſeruants of God might know them! But God will ſend thoſe after me, that ſhall be more valiant; and there are aliue at this day, that ſhall make yet more manifeſt the malice of Antichriſt, expoſing their liues vnto the death, for the truth of our Lord Ieſus Chriſt, who ſhall giue both to them and mee euerlaſting life.

The Propheſie of *Hierome* of *Prague*.

YOu will (ſaid *Hierome* to the Councell of *Conſtance*) condemne mee wickedly and vniuſtly. But I, after my death, will leaue a remorſe in your conſcience, and a nayle in your heart: *And here I cite you all, to anſwer vnto me before the moſt high and iuſt Iudge within an hundred yeeres.*

His ſpeech, when a Paper painted with red Deuils ſhould be put vpon his head.

OVr Lord Ieſus Chriſt, when as he ſhould ſuffer death for mee moſt wretched ſinner, did weare a Crowne of Thornes

Thornes vpon his head, and I, for his ſake, inſtead of that Crowne, will willingly weare this Mytre and Cap.

His Prayer in the fire.

Fire being ſet to, hee began to ſing. *In manus tuas Domine, commendo ſpiritum meum.* When that was ended, & that he began vehemently to burne, he ſaid in the vulgar Bohemian Tongue, *O Lord God, Father Almighty, haue mercy vpon me, and be merciful vnto mine offences, for thou knoweſt how that ſincerely I haue loued thy truth.* Then his voyce, by the vehemency of the flames, was choked and ſtopped, that it was no longer heard, but he moued continually his mouth and lips, as though he had ſpoken or praied within himſelfe. When as in

in a manner his whole body, with his beard, was burned round about, there appearing on his body great bladders as bigge as an Egge, yet he continually and ſtoutly moued, & ſhaked his head and mouth by the ſpace almoſt of one quarter of an houre: he was of ſuch a ſtout and ſtrong nature.

An *A. B. C.* attributed to *William Thorp.*

AWake yee ghoſtly wights, awake, awake.
Both Prieſt, Pope, Biſhop, and Cardinall:
Conſider wiſely, what way ye take
Dangerouſly, being like to fall,
Euery where the miſchiefe of you all,
Far & neere breakes out very faſt:
God muſt needes be reuenged at the laſt.

How

How long haue ye the world captiued,
In ſore boudage of mens traditions?
Kings and Empereurs ye haue depriued,
Lewdly vſurping their chiefe poſſeſſions:
Much miſery ye make in all Regions.
Now your faults be neere at the laſt caſt,
Of God, ſore to be reuenged at the laſt.
Poore people to oppreſſe, ye haue no ſhame,
Quaking for feare of your double tyranny.
Righteſull iuſtice ye haue put out of frame,
Seeking the luſt of your god, the belly.
Therefore I dare boldly you to certifie;
Very little though ye be not agaſt,
Yet God will be reuenged at the laſt.

¶ Verſes

¶ Verſes written vpon Pope *Iulius* the ſecond.

VVHen Iulius, *Pope, againſt the French*
Determin'd to make warre:
As Fame reports, he gathered vp
Great Troopes of men from farre.
And to the Bridge of Tiber *then,*
Marching as he were wood:
His holy Keyes he tooke and caſt
Them downe into the flood.
And afterwards into his hand,
He tooke a naked ſword:
And ſhaking it, brake forth into
This fierce and warlike word;
This ſword of Paul *(quoth he) ſhall now*
Defend vs from our foe,
Since that this Key of Peter *doth*
Nothing anaile thereto.

A little to refreſh the Reader with a matter of merriment, among ſo many mournfull paſſages.

LOe heere the euent of a dancing Sermon of one *Hubbardin*, who riding by a Church ſide, where the Youth of the Pariſh were dancing in the Church-yard; ſuddenly this *Silenus* lighting from his Horſe, by occaſion of their dancing came into the Church, and there cauſing the Bell to toule in the people, thought in ſtead of a fit of mirth, to giue them a Sermon of dancing. In the which Sermon, after he had patched vp common texts out of the Scripture, and then comming to the Doctors, firſt, to *Auguſtine*, then to *Ambroſe*, ſo to *Ierome*,

rome, Gregory, Chryſoſtome, and other Doctors, had made them (after a Dialogue manner) by name to anſwer to his call, and to ſing after his tune, for the probation of the Sacrament of the Altar, againſt *Frith*, *Zuinglius*, *Oecolampadius*, *Luther*, *Tindall*, *Latimer*, and other Heretikes, (as he called them.) At laſt, to ſhew a perfect harmony of all theſe Doctors together, as he had made them before to ſing after his tune, ſo now to make them dance after his pipe. Firſt, hee calleth out Chriſt and his Apoſtles, and then the Doctors and ancient Seniors of the Church, as in a round ring to dance together: with pipe vp *Hubbardin:* now dance Chriſt, now dance *Peter*, *Paul*, now dance *Auguſtine*, *Ambroſe*, *Ierome*. And thus old *Hubbardin*, as he was dancing with his Doctors luſtily in the Pulpit, againſt the Here-

Heretikes, how he ſtampt and tooke on, I cannot tell: but craſh quoth the Pulpit, downe commeth the dancer, ſprawling in the midſt of his audience, where though he brake not his necke, yet he ſo brake his legge the ſame time, and bruiſed his old bones, that hee neuer came in Pulpit more, and dyed not long after.

A note of *William Sawtree.*

AS King *Henry* the fourth, who was the Depoſer of King *Richard* the ſecond, was the firſt of all Engliſh Kings that began the vnmercifull burning of Chriſts Saints for ſtanding againſt the Pope: ſo this *William Sawtree*, the true and faithfull Martyr of Chriſt, was the firſt of all them in *Wickliffes* time, which I finde

to

to bee burned (saith Master *Fox*) in the raigne of the aforesaid King, which was in the yeere of our Lord, 1400.

How *Martin Luther* came to bee enlightned in the Doctrine of Iustification.

IN the Vniuersity of *Erford*, there was a certaine aged man in the Couent of the *Augustines*, who is thought to be *VVeselus*, with whom *Luther*, being of the same Order, a Frier *Augustine*, had conference vpon diuers things, especially touching the Article of Remission of sinnes, the which Article the said aged Father opened vnto *Luther* after this sort, declaring, That we must not onely generally beleeue, that there is forgiueneſie of sinnes; or that it belongs to Peter,

Peter, to Paul, to Dauid, or such good men alone as they were: but that Gods expresse Commandement is, That euery man should beleeue particularly his sinnes to be forgiuen him in Christ: further telling him, that this Interpretation was confirmed by the testimony of Saint *Bernard*, where it is thus set forth: But adde, that thou beleeuest this, That by him thy sinnes are forgiuen thee. This is the testimony that the Holy Ghost giueth thee in thy heart, saying, *Thy sinnes are forgiuen thee:* For this is the opinion of the Apostle, *That man is freely iustified by faith.* By these words, *Luther* was not onely strengthened, but was also instructed of the full meaning of Saint Paul, who so often repeateth this sentence, *We are iustified by faith.*

Out

Out of a Treatiſe of Patricke Hamleton, Martyr.

THe Law ſaith, *Pay thy debt.*
The Goſpel ſaith, *Chriſt hath paid it.*

The Law ſaith, *Thou art a ſinner, deſpaire and thou ſhalt be damned.*

The Goſpell ſaith, *Thy ſinnes are forgiuen thee, be of good comfort, thou ſhalt be ſaued.*

The Law ſaith, *Make amends for thy ſinne.*

The Goſpell ſaith, *Chriſt hath made it for me.*

The Law ſaith, *God is angry with thee.*

The Goſpell ſaith, *Chriſt hath pacified his wrath with his blood.*

The Law asketh thee, *Where is thy righteouſneſſe, goodneſſe, and ſatisfaction?*

The

The Goſpell anſwers, *Chriſt is made of God, all theſe vnto thee.*
The Law ſaith, *That thou art obliged to me, and ſo to the Deuill, and Hell, for not performance.*
The Goſpell ſaith, *Chriſt hath redeemed thee from them all.*

Luthers anſwer to his friends diſſwading him to goe to the Citty of *VVormes.*

AS touching me (ſaith he) *in that I am ſent for, I am reſolued, and certainely determined to enter* Wormes, *in the Name of the Lord Ieſus Chriſt. Yea, although I knew that there were ſo many Deuils to reſiſt me, as there are Tiles to couer the Citty of* Wormes.

A compariſon between Faith, Hope, and Charity.

FAith commeth of the Word of God, Hope commeth of Faith, and Charity ſpringeth out of them both.

Out of a Letter of *Pomponius Algerius*, an Italian Martyr.

TO mitigate your ſorrow which you take for me, I cannot but impart vnto you ſome portion of my delectations and ioyes which I feele and finde, that you with mee may reioyce and ſing before the Lord, giuing thankes vnto him. I ſhall vtter that which none will beleeue. I haue found a neſt of Honey, & an Honey-

combe

combe in the Intrailes of a Lyon. Who will euer beleeue what I ſhall ſay? or who will thinke in the deepe darke Dungeon, to finde a Paradiſe of pleaſure? In the place of ſorrow and death, to dwell in tranquiility and hope of life? In a Caue infernall, to be found ioy of ſoule? And where others doe weepe, there to bee reioycing? Where others ſhake and tremble, there ſtrength and boldneſſe to abound? Who will euer conceiue or beleeue this? In ſuch a wofull eſtate, ſuch delectation? In a place ſo deſolate, ſuch ſociety of good men? In ſtrait bands and cold Irons, ſuch reſt to bee had? All theſe things the ſweet hand of the Lord (my ſweet Brithren) doth miniſter vnto me. Behold, he that was once farre from mee, is now preſent with me. Whom once I could ſcarce feele, now I per-

perceiue more apparently. Whom once I ſaw a farre off, behold now neere at hand. He comforts me, he heapes me vp with gladneſſe, he driues away all bitternesſe, hee miniſters ſtrength and courage, he healeth, refreſheth, aduanceth, and comforteth me. Oh, how good is the Lord, who ſuffers not his ſeruants to be tempted aboue their ſtrength? Oh how eaſie and ſweet is His Yoke? Is any thing like vnto the Higheſt, who receiueth the afflicted, healeth the wounded, and nouriſheth them? Learne, ye beloued, how amiable the Lord is; how meeke and mercifull hee is, who viſiteth his ſeruants in temptation, diſdaines not to accompany them in vile ſtinking Caues and Priſons. Will the blind incredulous world (thinke yee) beleeue this, or, &c?

The

The ſtrange deliuerance of one Maſter *Simon Grineus*.

HE hearing a Sermon of *Faber* at *Vienna*, following him after it was done, declared vnto him, That of a good zeale he had ſomewhat to ſay vnto him, being very ſorry (hee ſaid) that a man of ſuch learning ſhould confirme ſuch contumelious errours which might be confuted by manifeſt Scriptures. *Polycarpus* (ſaid he) was wont to ſtop his eares when hee heard any ſuch abſurdities; how thinke you, would hee with patience haue heard you reaſon what the Mouſe did eate, when ſhe gnawed the conſecrated Hoſt? Would he not haue bewailed the blindneſſe and ignorance of the Church? Vpon that,

Faber a[illegible]ed his name: he told him, his name was *Grineus*; then faining that hee was sent for by the King, told him, He wanted time as now to reason further about this matter, but that hee desired his acquaintance, and intreated him the next day to come vnto him: which he willingly promised. When hee was returned to Supper, an old man of great grauity told him, The Sergeants would by and by be at his lodging, sent by the King to carry *Grineus* to prison, exhorting him forthwith to depart the Towne. Then we tooke *Grineus*, and carried him vnto the Riuer of Rhyne, conueying him ouer in a Boat, and returned. In the meane time the Sergeants were at the lodging: wherefore wee iudged that this cruell purpose was frustrated by Gods prouision. Therefore let vs giue thankes

to

to God, who giues his Angels charge to be our Keepers, and with quiet mindes fulfill the office of our vocation.

The manner of Maſter *Thomas Bilney's* conuerſion.

Out of a Letter of his, written to *Cutbert Tunſtall*, Biſhop of *London*.

AT the laſt (ſaith hee) I heard of Ieſus, euen then when the New Teſtament was firſt ſet out by *Eraſmus*; which when I vnderſtood to bee eloquently done by him, being allured rather by the Latine, then for the Word of God (for at that time I knew not what it meant) I bought it, euen by the prouidence of God, as I doe now wel vnderſtand and perceiue: And at the firſt reading, as I remēber, I lighted vpon this Sentence of Saint *Paul*, O moſt ſweet and comfortable Sentence to

my ſoule! It is a true ſaying, and worthy of all men to bee imbraced, that *Ieſus Chriſt came into the World to ſaue ſinners, of whom I am chiefe and principall,* 1. *Tim.* 1. This one Sentence, through God his inſtruction & inward working, which I did not then perceiue, did ſo exhilerate my heart, being wounded with the guilt of my ſinnes, and almoſt in deſpaire, that immediately I felt a maruellous comfort and quietneſſe, inſomuch that my bruiſed bones began to leape for ioy. After this, the Scripture began to be more pleaſant to me, than the Honey, or the Honey-combe, &c.

Father *Latimers* teſtimony of *Bilney*, touching his penitency after his fall.

I Know a man my ſelfe (ſaith he) *Bilney*, little *Bilney*, that bleſſed Martyr of God, who, what time hee had borne his Faggot, and was come againe to *Cambridge*, had ſuch conflicts within himſelfe, that his friends were afraid to let him be alone. They were faine to bee with him day and night, and to comfort him as they could, but no comforts would ſerue. And as for the promiſes of the Scripture, when they were alledged to him, it was as if a man had runne him thorow the heart with a ſword; yet for all this, at length, hee was reuiued againe, and tooke his death patiently, &c.

In a Sermon preached before King *Edward* the ſixt.

In a Sermon preached in *Lincolnshire.*

That same *Bilney*, saith hee, which was burnt here in *England* for Gods Word's sake, was induced and perswaded by his friends to beare a Faggot at that time when the Cardinall was aloft, and bare the swindge. Now, when he came to *Cambridge* againe, he was in such anguish and agony a whole yeere after, that nothing did him good, neither eating nor drinking, nor any other communication about the Word of God, for hee thought that all the whole Scriptures were against him, and sounded to his condemnation. So that I often communed with him (for I was familiarly acquainted with him:) but whatsoeuer any could propound to his comfort, seemed to make against him. Yet for all that, afterwards hee came againe: and God induced him with such strength

ſtrength and fortitude of faith, that he not onely confeſſed his faith in the Goſpell of our Saviour Ieſus Chriſt, but alſo ſuffered his body to bee burned for that ſame Goſpels ſake which wee now preach here in *England*.

Latimer called and conuerted by *Bilney*.

YEt hee ſpeaking more of *Bilney*, inferreth as followeth: Here I haue occaſion to tell you (ſaith hee) a ſtory which happened at *Cambridge*: Maſter *Bilney*, or rather Saint *Bilney*, that ſuffered death for Gods Word's ſake, the ſame *Bilney* was the Inſtrument whereby God called mee to his knowledge: For, I may thanke him, next vnto God, for that knowledge I now haue

In his firſt Sermon before the Dutches of *Suffolk*. He was wont to call him, *Bleſſed Saint* Bilney.

haue in his Word: for I was as obſtinate a Papiſt as was in all *England*: inſomuch, that when I ſhould bee made Batchelor of Diuinity, my whole Oration was againſt *Philip Melancton*, and againſt his opinions. *Bilney* heard me not at that time, and perceiued that I was zealous without knowledge, and came to mee afterwards to my ſtudy, deſiring mee, for Gods ſake, to heare him make his confeſſion. I did ſo: and to ſay the truth, by his confeſſion I learned more, then afore in many yeeres. So, from that time forward, I began to ſauour the Word of God, and forſake the Schoole-Doctors, and ſuch fooleries, &c.

Father

Father *Latimers* New-yeeres gift, which he gaue to King *Henry* the Eighth.

THere was a cuſtome then, that vpon New-yeeres day euery Biſhop ſhould preſent the King with ſome New-yeeres gift. Maſter *Latimer* being at that time Biſhop of *Worceſter*, preſented him with a New Teſtament, and a Handkercher, with this Poſie about it: *Fornicatores & Adulteros iudicabit Dominus*, Heb. 13.

The ſaying of *Richard Bayfield* to the Biſhop of *London*.

BAyfield, with a vehement ſpirit, as it appeareth, ſaid thus to the Biſhop of *London*,

The life of you of the ſpiritualty is ſo euill, that ye be the Heretiques; and ye doe not onely liue euill, but maintaine euill liuing, and alſo doe let, that what true liuing is, may not be knowne. Your liuing, ſaid he, *is againſt Chriſts Goſpell, nor was your beliefe euer taken out of Chriſts Church.*

Bayfield throwne downe with the Biſhops Staffe.

AT his diſgrading, kneeling vpon the higheſt ſtep of the High-Altar, the Biſhop taking his Croſier Staffe, ſo ſmote him on the breſt, that he threw him downe backward, and broke his head that hee ſwounded: and when he came to himſelfe againe, hee thanked God that he was deliuered from the malignant Church of Anti-

chriſt,

chriſt, and that hee was come into the true ſincere Church of Ieſus Chriſt militant here on earth. And I truſt anon (ſaid he) to be in Heauen with Ieſus Chriſt, and the Church triumphant for euer: and ſo was led forth thorow the Quire to Newgate, where, reſting about an houre in prayer, he went in his apparell ioyfully and manfully to the fire, wherein, by reaſon it was not ſpeedy, hee was two quarters of an houre aliue. And when the left Arme was on fire and burned, he rubbed it with his right hand, & it fell from his body, he continuing in prayer to the end, without mouing.

The

The repentance *Iames Baynam*, after his fall.

VPon his abiuration, being releaſed and diſmiſſed home, he had ſcarce continued there a moneth, but he bewayled his fact, being neuer quiet in mind and conſcience, till he had vttered his fall to all his acquaintance, asking God and all the World forgiueneſſe before the Congregation (in thoſe daies) in a Ware-houſe in Bow-lane: and immediately, the next Sunday after, he came to Saint *Auſtins*, with the New Teſtament in his hand in Engliſh, and *Tindals* obedience of a Chriſtian man in his boſome, and ſtood vp there before the people in his Pew, there declaring openly, with weeping teares, that he

he had denyed God, and prayed all the people to forgiue him, and to beware of his weakeneſſe, and not to doe as he did: For (ſaid he) if I ſhould not turne againe vnto the Truth (hauing the New Teſtament in his hand) this Word of God would damne me both body and ſoule at the day of Iudgement. And therefore prayed euery one rather to dye by and by, then to doe as hee had done; for hee would not feele ſuch an Hell againe as he did feele in his conſcience, for all the World's good. Of his memorable ſpeech at the Stake, ſee more in this Booke vnder the title of *Iames Baynam*.

Robert King, Robert Dedham, Nicholas March, Martyrs.

Three men dwelling in and about *Dedham*, hanged, for burning by night the Rood of *Douer* Court.

VVHich three persons, as their Story witnesseth, through the Spirit of God, did more edifie the people with godly learning at their death, then all the Sermons that had beene preached thereabout, a long time before.

A note of *Thomas Benet*, Martyr, burned at *Exeter*.

AFter saying vnto him: Our Pope is the Vicar of God, and our waies are the waies of God. I pray you, said *Benet*, depart from me, and tell me

me not of your waies: He onely is my way, which ſaith, *I am the way, the truth, and the life.* In his way will I walke, his doings ſhall bee mine example, not yours; nor your falſe Popes. His Truth will I imbrace: His euerlaſting life will I ſeeke, the true reward of all faithfull people. Away from me, I pray you: vex my ſoule no longer: yee ſhall not preuaile. There is no good example among you, no truth in you, no life to be hoped for at your hands, &c. Ioh. 14. 6.

Out of a Letter of *Tindall* to *Frith.*

IF you giue your ſelfe, caſt your ſelfe, yeeld your ſelfe, commit your ſelfe wholly and alonely to your louing Father, then ſhal his power be in you, and

and make you ſtrong, and that ſo ſtrong, that you ſhall feele no paine, which to another would be preſent death: and his Spirit ſhall ſpeake in you, and teach you what to anſwer, according to his promiſe. Yea, hee ſhall worke wonderfully by you, and worke for you, aboue all that your heart can imagine.

Out of another Letter of his to *Frith*.

MY ſoule is not faint, though my body bee weake. But God hath made mee euill fauoured in this World, and without grace in the ſight of men, ſpeechleſſe, and rude, dull, and ſlow-witted: your part ſhall be to ſupply that which lacketh in me; Remembring that as lowlineſſe

neſſe of heart ſhall make you high with God, euen ſo meekneſſe of words ſhall make you ſinke into the hearts of men.

Frith's teſtimony of *William Tindall*, Martyr.

I Receiued a Letter from him, ſaith *Frith*, wherein, among other matters, he writes thus: I call God to record to my ſoule againſt the Day wee ſhall appeare before our Lord Ieſus Chriſt, to giue a reckoning of our doings, that I neuer altered one ſillable of GODS Word againſt my conſcience, nor would doe it for all that is in this Earth, whether it bee honour, pleaſure, riches, &c. Moreouer, I take God to witneſſe to my conſcience, that I deſire of God to my ſelfe in this World no more then that, with-

without which I cannot keep his Lawes. Iudge now, Christian Reader (saith *Frith*) whether these words be not spoken from a faithfull, cleare, innocent heart.

How *Tindall* was supplyed with money, to re-print the New Testament in English.

Vtbert Tonstall, and Sir *Thomas More* being sore agrieued that *Tindal* had printed the New Testament, deuised with themselues how they might destroy that false erronious Translation (as they called it.) It happened that *Augustine Packington*, a Mercer, was then at *Antwerpe*, where the Bishop then was. This man fauoured *Tindall*, but shewed the contrary vnto the Bishop. The Bishop desiring

to

to bring his purpoſe to paſſe, told *Packington*, that he would gladly buy vp the New Teſtaments. *Packington* hearing him ſay ſo, ſaid: My Lord, I can doe more in this matter then moſt Merchants that be here, if it be your pleaſure: for I know the Dutchmen and Strangers that haue bought them of *Tindall*, and haue them here to ſell; but I muſt disburſe money to pay for them, otherwiſe I cannot haue them: and ſo I will aſſure you to haue euery of the Bookes that are printed and vnſold. The Biſhop thinking he had God by the toe (as we ſay) ſaid; Doe your diligence, gentle Maſter *Packington*, get them for mee, and I will pay whatſoeuer they coſt, for I intend to burne and deſtroy them all at *Pauls* Croſſe. Thus *Packington* went to *Tindall*, and told him the whole buſineſſe: and ſo, vpon compact, the Biſhop

ſhop had the Bookes, *Tindall* the money, and *Packington* the thankes. After this, *Tindall* corrected the ſame New Teſtaments againe, cauſed them to be newly imprinted, ſo that they came thick and threefold ouer into *England*. The Biſhop perceiuing it, ſent for *Packington*, and ſaid, How comes it to paſſe, that ſo many New Teſtaments are abroad? You promiſed me to buy them vp all. I bought, ſaid *Packington*, all that were to bee had, but belike they haue printed moe ſince. I ſee, it will neuer be better, as long as they haue Letters and Stamps: you were beſt to buy them too, and ſo you ſhall bee ſure. At which, the Biſhop ſmiled, and ſo the matter ended.

Shortly after, *George Conſtantine* was apprehended, who being conuented before Sir *Thomas More*, hee asked him, ſaying:

saying: *Constantine*, I would haue thee plaine with mee in one thing I shall aske thee, and I promise thee I will shew thee fauour in all things else whereof thou art accused. There is beyond the Sea, *Tindall*, *Foy*, and a great many of you; I know they cannot liue without helpe. I pray thee tel mee who they bee that helpe them thus? My Lord, said *Constantine*, I will tell you truely; It is the Bishop of *London* that hath holpen vs: for the money hee gaue to buy vp the New Testaments, hath beene, and yet is our onely succour. Now verily, said *More*, I thinke euen the same: and I told the Bishop so much before he went about it.

A note touching one that ſaid he could not burne.

VVIlliam *Wolſey*, Martyr, being in Priſon at *Ely*, was viſited by *Thomas Hodſo*, Beere-brewer in *Ely*. To him *Wolſey* deliuered certaine money to bee diſtributed: amongſt which, 6.s. 8. d. hee eſpecially appointed to be giuen to one *Richard Denton*, Smith, dwelling at *Weile* in *Cambridge*-ſhire, with this commendation, that hee maruelled hee tarried ſo long behinde him, ſeeing hee was the firſt that did deliuer into his hands the Bookes of the holy Scripture, deſiring him to haſte after as faſt as he could.

This *Hodſo*, as well to auoid the danger of the times, as alſo to haue a witneſſe of his doing

ings therein, deliuered the ſaid Money to one Maſter *Lawrence*, Preacher in *Eſſex*, who then often reſorted to his houſe. And the ſaid 6.s 8.d. was deliuered vnto *Denton*, with the commendations: his anſwer was this, *I confeſſe, it is true, but alas, I cannot burne.* This was one whole yeere, well-nigh, after *Wolſey* was burned. But he that could not burne in the cauſe of Chriſt, was afterwards burned againſt his will when Chriſt had giuen peace to his poore perſecuted Church. For in the yeere of the Lord, 1564. on Tueſday, being the 18. of Apriſl, his houſe was ſet on fire, and while he entred in, to ſaue his goods, hee loſt his life, with two others that were in the ſame houſe.

¶ A

¶ A note of *Robert Swuth*, Martyr.

THis conſtant Martyr of Chriſt ſuffered at *Vxbridge*, the 8. of Auguſt, who, as hee had beene a comfortable inſtrument of God, formerly to all them that were in priſon with him, ſo now alſo being at the Stake, hee did no leſſe comfort the people there ſtanding about him, willing them to thinke well of his cauſe, and not to doubt, but that his body dying in that quarrell, ſhould riſe againe to Life. And (ſaid hee) I doubt not but that God will ſhew you a token thereof. At length, hee being well-nigh halfe burnt, and all blacke with fire, cluſtered together as in a lumpe; like a blacke Coale, all

men

men thinking him for dead, ſuddenly aroſe vpright before the people, lifting vp the ſtumps of his armes, and clapping the ſame together, declaring a reioycing heart to them: and ſo bending downe againe, and hanging ouer the fire, ſweetly ſlept in the Lord, and ended his mortall life.

A token of comfort and of the reſurrection, giuen by *R.S.* at his Martyrdome.

A note of *Margaret Mearing*.

MAſter *Rough*, being chiefe Paſtor to the Congregation in the time of Queene *Mary*, of which company this *Margaret Mearing* was one, the ſaid Maſter *Rough* did not well like of the woman, but greatly ſuſpected her, as many other of them did beſides, becauſe ſhe would often bring in ſtrangers among them, and in her talke ſeemed but ſome-

what too buſie, as they ſuppoſed, &c. Maſter *Rough*, the Friday before hee was taken (for what other cauſe is not knowne) did excommunicate her out of the ſame company; the which ſhe taking not wel, thought her ſelfe not indifferently dealt withall amongſt them; threatning in her heat, to a friend of hers, the diſſoluing of them all. But God by his prouidence turned it otherwiſe. For the Sunday after, Maſter *Rough* himſelfe, being taken by the information of one *Roger*, ſeruant to the Biſhop of *London*, was committed priſoner to the Gate-houſe in *Weſtminſter*, where none of his friends might come to viſit him. The ſaid *Margaret* hearing thereof, gat her a Basket, and a cleane Shirt in it, went to the priſon, & fayning her ſelfe to bee his Siſter, got into the priſon to him, and did there,

there, to her power, not a little comfort him. The Friday following, this good woman being apprehended by *Clunny*, Bishop *Bonners* Sumner, in her owne house, the Wednesday after was burnt with Master *Rough* in Smithfield.

The cruell vsage of *Cuthert Simson*, in the Tower of *London*, reported by himselfe.

ON the Thursday after, I was called into the Ware-house, before the Constable of the Tower, and the Recorder of London, Master Cholmley: *they commanded me to tell, whom I did will to come to the English Service. I answered, I would declare nothing. Then was I set in an * Engine of Iron, the space of three houres, as I iudged. They asked me, If I would tell them? I answered them as before.*

This *Simson* was a Deacon, and kept a Booke of the names of all such as were of the Congregation. Commonly called, Accusations Giues

Then was I looſed, and carried to my lodging againe.

On the Saturday after, I was brought to the ſame place againe, before the Lieutenant, and the Recorder of London, and they examined me. I anſwering as before, the Lieutenant ſware by God, I ſhould tell. Then did they bind my two forefingers together, putting a ſmal Arrow betwixt them, drawing it thorow ſo faſt, that the blood ran about, and the Arrow brake.

Then they racked me twice. Then was I carried to my lodging againe, and 10. dayes after, the Lieutenant asked me, If I would not confeſſe what before they had demanded. I ſaid, I had ſaid as much as I would. Then fiue weekes after, he ſent me to the high Prieſt, where I was greatly aſſaulted, and at whoſe hand I receiued the Popes curſe, for bearing witneſſe to the Truth of Ieſus Chriſt, &c.

The

The miſerable end of one *Twyford*, a ſetter vp of Stakes in Smithfield.

THis *Twyford* was a buſie doer in King *Henry* the Eighths daies, by *Bonners* appointment, for the ſetting vp of Stakes for the burning of poore Martyrs; who ſeeing the Stakes conſume away ſo faſt: *Yea*, ſaid he, *will not theſe Stakes hold? I will haue a Stake (I trow) that ſhall hold*; and ſo prouided a big tree, and cutting off the top, ſet it in Smithfield. But ere euer the tree was all conſumed, the ſtate of Religion (God bee praiſed) changed, and himſelfe fell into an horrible diſeaſe, rotting aliue aboue the ground before hee died, ſo that none could abide him. *Ex teſtimon. vxoris Merial.*

He was executioner to *Frith*, *Bayfield*, *Baynham*, *Tewksbury*, *Lambert*, and other good men.

rial, W. Tomſon. Greg. Newman. W. Wat, &c.

Certaine deuout Prayers, which ſome of the godly Martyrs made at the houre of their deaths.

The Prayer which Maſter *Hooper*, Biſhop of *Gloceſter*, made at his death.

LOrd, ſaid hee, I am Hell, but thou art Heauen: I am ſwill and a ſinke of ſinne, but thou art a gracious God, and a mercifull Sauiour and Redeemer.

deemer. Haue mercy therefore vpon me, moſt miſerable and wretched offender, after thy great mercy, & according to thine ineſtimable goodneſſe: thou art aſcended into Heauen; receiue me Hell to be partaker of thy ioyes, where thou ſitteſt in equall glory with the Father. For wel thou knoweſt, Lord, wherefore I am come hither to ſuffer, and why the wicked do perſecute this thy poore ſeruant: not for my ſinnes and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings, to the contaminating of thy blood, and to the denial of the knowledge of thy truth, wherewith it did pleaſe thee by thy holy Spirit to inſtruct mee: the which with as much diligence as a poore wretch might (being called thereto) I haue ſet forth to thy glory. And well

thou ſeeſt (my Lord and God) what terrible paines and cruel torments be here prepared for thy poore creature: ſuch, Lord, as without thy ſtrength none is able to beare, or patiently to paſſe. But all things that are impoſſible with man, with thee are poſſible. Therefore ſtrengthen mee of thy goodneſſe, that in the fire I breake not the bounds of patience; or elſe aſſwage the terror of the paines as ſhall ſeeme moſt to thy glory. *Here the party, who heard thus much of his Prayer, being eſpied of the Maior, was commanded away, and could be ſuffered to heare no more.*

¶ The

¶ The Prayer of Doctor *Cranmer*, Archbishop of *Canterbury*: when it was thought hee would haue made his Recantation.

O Father of Heauen: O Son of God, Redeemer of the World: O holy Ghost, three persons and one God, haue mercy vpon me most wretched Caytiffe, and miserable sinner: I haue offended both against Heauen and Earth, more then my Tongue can expresse. Whither then may I goe, or whither should I flee? To Heauen I am ashamed to lift vp mine eyes, and in Earth I finde no place of refuge or succour. To thee therefore, O Lord, doe I run, to thee doe I humble my selfe, saying: O Lord my God, my sinnes bee

great, but yet haue mercy vpon mee, for thy great mercy. The great myſtery that God became man, was not wrought for ſmal or few offences. Thou didſt not giue thy Son, O heauenly Father, vnto death for little ſinnes onely, but for all the greateſt ſins of the world; ſo that the ſinner returne to thee with his whole heart, as I doe here at this preſent. Wherefore haue mercy vpon me, O God, whoſe property it is alwaies to haue mercy: haue mercy vpon mee, O Lord, for thy great mercy. I craue nothing for mine owne merits, but for thy Names ſake, that it may bee hallowed thereby, and for thy deare Sonne Ieſus Chriſt's ſake. And now therefore, *O our Father, &c.*

His

His repentance for ſubſcripti-
on, vttered a little before
his death.

AND now I come to the great thing, that ſo much troubleth my conſcience, more then any thing that euer I did or ſaid in my whole life, and that is, the ſetting abroad of a Writing contrary to the truth: which now I here renounce, and refuſe, as things written with my hand, contrary to the truth which I thought in mine heart, and written for feare of death, and to ſaue life, if it might be; and that is, all ſuch Bils and Papers which I haue written or ſigned with mine hand ſince my degradation: wherein I haue written many things vntrue. *And for as much as my hand offended in writing*

writing, contrary to the heart; mine hand ſhall be puniſhed therefore: for, may I come to the fire, it ſhall firſt be burned: which accordingly he did: For, being at the Stake, when the fire began to flame, he put his right hand vnto it, which he held ſo ſtedfaſt and immoueable (ſauing that once with the ſame hand hee wiped his face) that al men might ſee his hand burned, before it touched his body.

The Prayer of *Stephen Knight*, made vpon his knees at his death.

O Lord Ieſus Chriſt, for whoſe loue I willingly leaue this life, and deſire rather the bitter death of the Croſſe, with the loſſe of all earthly things, then to abide the blaſphe-

pheming of thy moſt holy Commandement. Thou ſeeſt, oh Lord, that where I might liue in worldly wealth, to worſhip a falſe god, and honour thine enemy, I chuſe rather the torment of the body, and loſſe of this my life, and haue counted all things but vilde, duſt, and dung, that I might win thee: which death is dearer vnto me then thouſands of gold and ſiluer. *Such loue (O Lord) haſt thou laid vp within my breſt, that I hunger for thee, as the Deere that is wounded deſireth the ſoyle. Send thy holy Comforter (O Lord) to ayde, comfort, and ſtrengthen this weake piece of earth, which is empty of all ſtrength of it ſelfe.* Thou remembreſt (O Lord) that I am but duſt, and able to doe nothing that is good. Therefore (O Lord) as of thine accuſtomed goodneſſe and loue, thou haſt bidden me to this banket, and

and accounted me worthy to drinke of thine owne cup amongſt thine Elect: euen ſo giue mee ſtrength (O Lord) againſt this thine Element, which as to my ſight it is moſt irkeſome and terrible: ſo to my minde, it may at thy commandement (as an obedient ſeruant) be ſweet and pleaſant, that through the ſtrength of thy holy Spirit, I may paſſe thorow the rage of this fire, into thy boſome, according to thy promiſe; and for this mortall, receiue an immortall; and for this corruptible, may put on incorruption. Accept this burnt offring (O Lord) not for the Sacrifice, but for thy deare Sonnes ſake my Sauiour: For whoſe teſtimony *I offer this free-will offring with all my heart, and with all my ſoule. O heauenly Father, forgiue me my ſinnes, as I forgiue all the world: O ſweet Son of God my Sauiour, ſpread thy*

wings

wings ouer me: O bleſſed holy Ghoſt, through whoſe merciſull inſpiration I come hither to dye, conduct me into euerlaſting life. Lord, into thine hands I commend my ſpirit. Amen.

¶ A Prayer which Maſter *George Marſh* vſed daily to ſay.

O Lord Ieſus Chriſt, which art the onely Phyſicion of wounded conſciences, we miſerable ſinners, truſting in thy gracious goodneſſe, doe briefly open to thee the euill tree of our hearts, with all the rootes, boughes, leaues, knots, and ſnags, all which thou knoweſt: for thou throughly perceiueſt as well the inward luſts, doubtings, and denyings of thy prouidence; as the groſſe outward ſins which we com-

commit in words and deeds.

Wherefore we beſeech thee, according to the little meaſure we haue receiued, we being farre vnable & vnapt to pray, that thou wouldeſt mercifully circumcile our ſtony hearts, and for theſe old hearts, create within vs a new heart, and repleniſh vs with a new ſpirit; and water & moiſten vs with the iuyce of thy heauenly grace, and Wels of ſpirituall waters; whereby the inward venome and noyſome iuyce of the fleſh may be dried vp, and cuſtome of the old man changed: and our hearts alwaies bringing forth thornes and bryers to be burned with fire; from henceforth may beare ſpirituall fruits in righteouſneſſe and holineſſe vnto life euerlaſting. *Amen.*

Beloued, among other exerciſes, I doe daily on my knees vſe this confeſſion of ſins, willing

ling aud exhorting you to doe the ſame, & daily to acknowledge vnfainedly to God your vnbeliefe, vnthankfulneſſe, and diſobedience againſt him. This ſhall you doe, if yee will diligently conſider and looke vpon your ſelues, firſt, in the pure glaſſe of Gods Commandements, and there ſee your inward euils, filthineſſe, and vncleanneſſe, & ſo learne to vanquiſh the ſame, that is, to wit, to fall into hearty diſpleaſure againſt ſinne, and thereby bee prouoked to long after Chriſt. *For we truely are ſinners: but hee is iuſt, and the iuſtifier of all them that beleeue in him. If we hunger and thirſt after righteouſneſſe, let vs reſort to his Table, for he is a liberall Feaſt-maker. He will ſet before vs his owne holy Body, which was giuen for vs to bee our meate, and his precious Blood, which was ſhed for vs, and for many, for remiſſion of ſinnes, to be our drinke.*

drinke. He biddeth, willeth, calleth for gueſts which hunger and thirſt: Come (ſaith hee) *all ye that are laden, and labour, vnto me, and I will refreſh, coole, and eaſe you, and you ſhall finde reſt vnto your ſoules.*

A Prayer of *Nicholas Sheterden* before his death.

O Lord my God and Sauiour, which art Lord in Heauen and Earth, Maker of all things viſible and inuiſible: I am thy creature, and worke of thine hands. Lord, looke vpon me and other thy people, which at this time are oppreſſed of the worldly minded men: for thy Law it ſelfe is now trodden vnder foote, and mens inuentions exalted aboue it; and for that cauſe do I, and many of thy creatures refuſe the glory, praiſe, and com-

commodities of this life, and doe chuſe to ſuffer aduerſity, and to be baniſhed, yea, to bee burnt with the Bookes of thy Word, for the hopes ſake that is laid vp in ſtore. For, Lord, thou knoweſt, if wee would but ſeeme to pleaſe men in things contrary to thy Word, wee might by thy permiſſion enioy theſe commodities as other men doe; as Wife, Children, Goods and Friends: all which I acknowledge to bee thy gifts, giuen vnto the end I ſhould ſerue thee. And now, Lord, that the World will not ſuffer mee to enioy them, except I offend thy Lawes, behold, I giue vnto thee my whole ſpirit, ſoule, and body. And ſo I leaue heere all the pleaſures of this life, and doe now leaue the vſe of them, for the hopes-ſake of eternall life, purchaſed in Chriſt's blood, promiſed to all that fight on his

his ſide, and are content to ſuffer with him for his truth, whenſoeuer the World and the Deuill ſhall perſecute the ſame. O Father, I preſume not to come here to thee, truſting in my owne righteouſneſſe: no, but in the onely merits of thy Son my Sauiour. For the which excellent gift of Saluation, I cannot worthily praiſe thee, neither is any Sacrifice worthy, or to bee accepted with thee, in compariſon of our bodies mortified and obedient to thy will. And now, Lord, whatſoeuer rebellion hath beene, or is found in my members againſt thy will, yet doe I here giue vnto thee my body to the death, rather then I will vſe any ſtrange worſhipping, which I beſeech thee accept at my hands for a pure Sacrifice. Let this torment be to me the laſt enemy deſtroyed, euen death the end of miſery, and the

the beginning of al ioy, peace, and ſolace: And when the time of the reſurrection commeth, let mee enioy againe theſe members then glorified, which now bee ſpoyled and conſumed by the fire. *O Lord Ieſus, receiue my ſpirit into thine hands. Amen.*

The Prayer of *Iohn Browne*, who ſtanding at the Stake, and holding vp both his hands, ſaid:

O Lord, I yeeld me
to thy grace,
Grant me pardon
for my treſpaſſe:
Let neuer the Fiend
my Soule chaſe.
Lord, I will bow,
and thou ſhalt beat:

Let

Let neuer my Soule come in Hell heat.

Into thy hands I commend my ſpirit.

A godly and deuout Prayer mentioned in the Story of Maſter *Philpot*, Martyr, fit for ſuch as ſuffer at the Stake.

MErcifull God & Father, to whom approached our Sauiour Chriſt in his feare and need, by reaſon of death, and found comfort: Gracious God, and moſt bounteous Chriſt, on whom *Stephen* called in his extreme need, and receiued ſtrength: Moſt benigne and holy Spirit, who in the middeſt of all croſſes and death diddeſt comfort the Apoſtle S. *Paul*, with more conſolati-

ſolations in Chriſt, then he felt ſorrowes and terrours; haue mercy vpon mee miſerable, vild, and wretched ſinner, who now draweth neere vnto the gates of death, determined both in body and ſoule eternall, by reaſon of my manifold, horrible, old, and new tranſgreſſions, which to thine eyes, O Lord, are open and knowne. O be mercifull vnto mee, for the bitter death & blood-ſhedding of thine onely Son Ieſus Chriſt. *And though thy iuſtice doe require, in reſpect of my ſinnes, that thou ſhouldeſt not heare me, meaſuring me with the ſame meaſure I haue meaſured thy* Maieſty, *contemning all thy gracious calls: yet let thy mercy which is aboue all thy workes, and wherewith the earth is filled, let thy mercy (I ſay) preuaile towards me, through & for the mediation of our Sauiour, for whoſe ſake it hath pleaſed thee now to bring me forth as one of thy witneſſes,*

neſſes, and a record-bearer to thy verity and truth taught by him, to giue my life therefore; (To which dignity, O Lord, and deare Father, I acknowledge there was neuer any ſo vnfit nor vnworthy, no not the Thiefe that hanged vpon the Croſſe) ſo I therefore moſt humbly beſeech thee, that thou wouldeſt accordingly ayde, help, and aſſiſt mee with thy ſtrength and heauenly grace, that with Chriſt thy Sonne I may finde comfort: with *Stephen* I may ſee thy preſence and gracious power: with *Paul* & all other which for thy Names ſake haue ſuffered affliction and death, I may finde thy ſweet conſolation ſo preſent with mee, that I may by my death glorifie thy Name, propagate and ratifie thy Truth, comfort the hearts of the heauy, confirme thy Church in thy verity, conuert ſome to be conuer-

ted

ted, and so depart forth of this miserable life, where I doe nothing but heape sin daily vpon sinne, & so enter into the fruition of thy blessed presence and mercy: *whereof giue and increase in me a liuely trust, sence, and feeling, where-through the terrours of death, the torments of the fire, the pangs of sinne, the darts of Satan, and the dolours of Hell, may neuer depresse me, but may be driuen away through the working of thy most gracious Spirit, which now plenteously indew me withall, that I may offer (as I now desire to doe in Christ by him) my selfe wholly, soule and body, to be an holy, liuely, and acceptable Sacrifice in thy sight. Deare Father, whose I am, and alwaies haue bin euen from my Mothers wombe, yea, euen before the World was made, to whom I commend my selfe, soule and body, Family, Friends Country, and all thy whole Church, yea, euen my very enemies,*

according to thy good pleasure: beseeching thee entirely *to giue once more* to this Realme of *England*, the blessing of thy Word againe, *with godly peace*, to the teaching and setting forth of the same. Oh deare Father, now giue me grace to come vnto thee, purge and so purifie mee by this fire in Christ's death and passion, through thy Spirit, that I may bee a burnt offring of sweet smell in thy sight, who liuest and raignest with the Son and Holy Ghost, now and for euermore, *Amen.*

M. *Bartlet*

M. *Bartlet Greene.*

A ſweet deſcription of the miſeries of this life, and of the ioyes of the Life to come, written by Maſter *Bartlet Greene.*

BEtter is the day of death (ſaith Salomon) *then the day of birth. Man that is borne of a Woman, liueth but a ſhort time, and is repleniſhed with many miſeries, but happy are the dead that dye in the Lord.*

Man of a Woman is borne in trauell to liue in miſery: man, through Chriſt, doth die to liue. Streight as hee commeth into this World, with cryes he vttereth his miſerable eſtate: ſtreight as hee de-

parteth, with ſongs he prayſeth God for euer. Scarce yet in his cradle, three deadly enemies aſſaile him: after death, no aduerſary can annoy him: whilſt he is here, hee diſpleaſeth God: when hee is dead, he fulfilleth his will. In this life he dyeth through ſinne: In the life to come he liueth in righteouſneſſe. Through many tribulations on earth, he is ſtill purged: with ioy vnſpeakable in Heauen, he is made perfect for euer. Here he dyeth euery houre: there he liueth continually. Here is ſinne: there is righteouſneſſe. Here is time: there is eternity. Here is hatred: there is loue. Here is paine: there is pleaſure. Here is miſery: there is felicity. Here is corruption: there is immortality. Here we ſee vanity: there we ſhall behold the Maieſty of God, with triumphant and vnſpeakable ioy, in glory

glory euerlasting. Seeke therefore the things that are aboue, where Christ sitteeh on the right hand of God the Father, to whom with the holy Ghost, bee all glory and honour, world without end, *Amen.*

Lady *Iane.*

An effectuall Prayer made by the Lady *Iane* in the time of her trouble.

O Lord, thou God and Father of my life, heare mee poore desolate woman, who flieth vnto thee onely in all troubles and miseries, Thou (O Lord) art the onely defender and deliuerer of those that put their trust in thee: and

therefore I being defiled with ſinne, encombred with affliction, vnquieted with troubles, wrapped in cares, ouerwhelmed with miſeries, vexed with temptations, and grieuouſly tormented with the long impriſonment of this vild maſſe of Clay, my ſinfull body; doe come vnto thee, O mercifull Sauiour, crauing thy mercy and helpe: with the which ſo little hope of deliuerance is left, that I may vtterly deſpaire of any liberty. Albeit it is expedient, that ſeeing our life ſtandeth vpon trying, we ſhould be viſited ſometime with ſome aduerſity, whereby we might bee tryed whether we be thy flocke or no, and alſo know thee, and our ſelues the better: yet thou that ſaidſt thou wouldſt not ſuffer vs to be tempted aboue our power, be mercifull vnto me, now a miſerable wretch, I beſeech thee;

thee;that I may neither be too much puffed vp with proſperity, neither too much preſſed downe with aduerſity: leſt I being too full, ſhould deny thee my God, or being too low brought, ſhould deſpaire and blaſpheme thee, my Lord and Sauiour.O mercifull God, conſider my miſery, beſt knowne to thee, and bee thou now vnto me a ſtrong Tower of defence, I humbly require thee;ſuffer me not to be tempted aboue my power, but either be thou a deliuerer to me out of this great miſery,or elſe giue mee grace patiently to beare thy heauy hand & ſharp correction. It was thy right hand that deliuered the poore people of *Iſrael* out of the hands of *Pharaoh*, who for the ſpace of 400. yeeres did oppreſſe and keepe them in bondage. Let it therefore ſeeme good to thy fatherly goodnes,

to deliuer mee, ſorrowfull wretch (for whom thy Sonne Chriſt ſhed his precious Blood on the Croſſe) out of this miſerable captiuity and bondage wherein I now am. How long wilt thou be abſent, for euer? Oh Lord, haſt thou forgotten to be gracious, and haſt thou ſhut vp thy louing kindneſſe in diſpleaſure? wilt thou be no more entreated? Is thy mercy cleane gone for euer? and thy promiſe come vtterly to an end for euermore? Why doeſt thou make ſo long tarrying? Shall I deſpaire of thy mercy, O God? Farre be that from mee. I am thy workemanſhip created in Chriſt Ieſus: giue mee grace therefore to tarry thy leiſure, and patiently to beare thy workes: aſſuredly knowing, that as thou canſt, ſo thou wilt deliuer me when it ſhall pleaſe thee, nothing doubting or miſtruſt-

ſtruſting thy goodneſſe toward me: for thou knoweſt better what is good for mee, then I doe: therefore do with me in all things what thou wilt; onely in the meane time arme me, I beſeech thee, with thy Armour, that I may ſtand faſt, my loines being girt about with verity, hauing on the Breſt-plate of Righteouſneſſe, and ſhod with the ſhooes prepared in the Goſpell of peace, aboue all things taking vnto me the ſhield of Faith, wherewith I may be able to quench all the fiery darts of the Deuil, & taking the helmet of Hope, and the ſword of the Spirit, which is thy moſt holy Word: praying alwaies with all manner of Prayer and Supplication, that I may referre my ſelfe wholly to thy will, abiding thy pleaſure, and comforting my ſelfe in thoſe troubles that it ſhall pleaſe thee to ſend:

ſeeing ſuch troubles be profitable for me, and ſeeing I am aſſuredly perſwaded, that it cannot but bee well, all that thou doeſt. Heare me, O mercifull Father, for his ſake whom thou wouldſt ſhould be a ſacrifice for ſinnes: To whom with thee and the holy Ghoſt, be all honour and glory, *Amen*.

¶ A Prayer of the Lord *Cromwell*, which hee made at the houre of his death.

O Lord Ieſu, which art the onely health of all men liuing, and the euerlaſting life of them which die in thee: I wretched ſinner doe ſubmit my ſelfe wholly vnto thy moſt bleſſed will, being ſure that the thing cannot periſh which is committed vnto thy mercy: wil-

willingly now I leaue this fraile and wicked fleſh, in ſure hope that thou wilt in better wiſe raiſe it vp, and reſtore it to me at the day of the reſurrection of the iuſt. I beſeech thee moſt merciful Lord Ieſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all temptations, and defend me with the Buckler of thy mercy, againſt all the aſſaults of Satan. I ſee and acknowledge, that there is in my ſelfe no hope of ſaluation, but all my hope and truſt is in thy moſt mercifull goodneſſe. I haue no merits nor good workes, which I may alleage before thee: of ſinnes and euill workes, alas, I ſee a great heape: but yet through thy mercy I truſt to be in the number of them to whom thou wilt not impute their ſins, but wilt accept me for iuſt and righteous, and to bee the

in

inheritor of euerlasting life. *Thou, mercifull Lord, wast borne for my sake, thou didst suffer both hunger and thirst for my sake: thou didst teach, pray, and fast for my sake: all thy holy actions & workes thou wroughtest for my sake: thou sufferedst most grieuous paines and torments for my sake: Finally, thou gauest thy most precious Body and Blood to be shed vpon the Crosse for my sake. Now, most mercifull Sauiour, let all these things profit me, that thou freely hast done for me. Let thy blood clense and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer my vnrighteousnesse. Let the merits of thy passion and blood-shedding be a satisfaction for my sinnes. Giue me, Lord, thy grace, that the faith of my saluation in thy blood wauer not, but may be euer firme and constant: that the hope of thy mercy, and life euerlasting neuer decay in me: that loue may not be cold in me.*

Finally,

Finally, that the weakneſſe of my fleſh be not ouercome with the feare of death. Grant me, merciſull Sauiour, that when death hath ſhut vp the eyes of my body, and hath taken away the vſe of my tongue, yet the eyes of my ſoule may ſtill behold and looke vpon thee, and my heart may ſtill cry and ſay vnto thee, Lord Ieſu, into thine hands I commend my ſoule, Lord, receiue my ſpirit. Amen.

The Prayer that *Martin Luther* ſaid at his death.

MY heauenly Father, and eternall and merciſull God, *thou haſt manifeſted to me, thy deare Sonne, our Lord Ieſus Chriſt. I haue taught him, I haue knowne him, I loue him as my life, my health, and my redemption: whom the wicked haue perſecuted, maligned, and with iniury afflicted.*

Draw

Draw my ſoule to thee. After this, hee ſaid, I commend my Spirit into thine hands, thou haſt redeemed me, oh God of truth God ſo loued the world, &c.

¶ The Prayer of *Anne Askew.*

O Lord, I haue more enemies then there be haires on my head: yet Lord, let them neuer ouercome mee with vaine words, but fight thou Lord, in my ſtead; for on thee caſt I my care. With all the ſpight they can imagine, they fall vpon mee, which am thy poore creature: Yet ſweet Lord, let mee not ſet by them that are againſt me: for in thee is my whole delight. And, Lord, I heartily deſire of thee, that thou wilt of thy merciful good-

goodneſſe forgiue them that violence which they doe and haue done to mee. Open alſo their blind hearts, that they may hereafter doe that thing in thy ſight, which is onely acceptable before thee, and to ſet forth thy verity aright, without all fantaſies of ſinfull men. So be it, O Lord, ſo be it.

By me, Anne Askew.

The Prayer and confeſſion which *William Flower* made at his death.

OH eternall God, moſt mighty & mercifull Father, who haſt ſent downe thy Sonne vpon the earth to ſaue me, and all mankinde, who aſcended vp into Heauen again, and left his blood here vpon the earth behind him, for the redemp-

redemption of our ſinnes: haue mercy vpon mee, haue mercy vpon me, for thy deare Sonne, our Sauiour Chriſts ſake, in whom I confeſſe onely to bee all ſaluation and iuſtification, and that there is none other meane nor way, nor holineſſe, in which, or by which, any man can bee ſaued in this world. This is my Faith, which I beſeech all men here to beare witneſſe of. Then ſaid he the Lords Prayer, and ſo made an end. Fire being ſet vnto him, and burning therein, he cryed thrice with a loud voice, O Sonne of God, haue mercy vpon me; O Sonne of God, receiue my ſoule: and ſo his ſpeech being taken from him, he ſpake no more, lifting vp notwithſtanding, his ſtump with his other arme, as long as he could.

¶ Here

HEre follow two godly Letters, ful of heauenly conſolation, written by that holy man of God, Maſter *Iohn Bradford*, Martyr: fit for all ſuch to reade and obſerue as feele in them a wounded ſpirit.

The firſt Letter written to Miſtris H. *a godly Gentlewoman.*

I Humbly and heartily pray the euerlaſting good God and Father of mercy, to bleſſe and keepe your heart & minde in the knowledge and loue of his truth, and of his Chriſt, through th'inſpiration and working of the holy Spirit, *Amen.*

Although I haue no doubt but that you proſper and goe forwards daily in the way of god-

godlineſſe, more and more, drawing towards perfection, and haue no neede of any thing that I can write; yet, becauſe my deſire is, that you might bee more feruent and perſeuere vnto the end, I could not but write ſomething vnto you, beſeeching you both often and diligently to call vnto your minde, as a meane to ſtir you hereunto, yea as a thing which God moſt ſtraightly requireth you to beleeue, that you are the beloued of God, and that hee is your deare Father, in, through & for Chriſt and his deaths ſake. This loue and tender kindneſſe of God towards vs in Chriſt, is abundantly herein declared, in that he hath, to the godly worke of creation of this world, made vs after his Image, redeemed vs being loſt, called vs into his Church, ſealed vs with his marke aud ſigne ma-

manuall of Baptiſme, kept and conſerued vs all the dayes of our life, fed, nouriſhed, defended, and moſt mercifully chaſtiſed vs; and now hath kindled in our hearts the ſparkles of his feare, faith, loue, and knowledge of his Chriſt aud his truth: and therefore wee lament, becauſe we can lament no more our vnthankefulneſſe, our frailneſſe, our diffidence, & wauering in things whereof we ſhould be moſt certaine.

All theſe things we ſhould vſe as meanes to confirme our faith of this, that God is our God and Father, and to aſſure vs that he loueth vs as our Father in Chriſt. To this end, I ſay, ſhould we vſe the things before touched, eſpecially, in that, of all things God requireth this faith and perſwaſion of his fatherly goodneſſe, as his *chiefeſt ſeruice*. *For before he aske any thing of vs* (he ſaith) *I*

am

am the Lord thy God, giuing himſelfe, and all he hath, to vs, to be our owne. And this he doth in reſpect of himſelfe, of his owne mercy and truth, and not in reſpect of vs: for then were grace no more grace. In conſideration whereof, when hee ſaith, *Thou ſhalt haue none other Gods but me, thou ſhalt loue me with all thy heart, &c.* though of duty wee are bound to accompliſh all that he requireth, and are culpable and guilty, if we doe not the ſame, yet hee requireth not theſe things further of vs, then to make vs more in loue, and more certaine of this his Couenant, that he is the Lord our God.

In certainty whereof, as he hath giuen his Word to ſerue our need and commodity: *So hath he giuen vs his Sonne, Chriſt Ieſus, and in Chriſt, Himſelfe to be a pledge and gage: whereof the holy Ghoſt doth now and then giue*

vs

vs ſome taſte, and ſweet feeling, and ſmell, to our eternall ioy.

Therefore as I ſaid, becauſe God is your Father in Chriſt, and requireth of you ſtraightly to beleeue it, giue your ſelfe to obedience, although you doe it not with ſuch feeling as you deſire. Firſt, faith muſt goe before, and then feeling will follow. If our imperfection, frailty, and many euils ſhould bee occaſions wherby Satan would haue vs doubt; as much as in vs lyeth, let vs abhorre that ſuggeſtion, as of all others moſt pernicious: for ſo indeed it is. For when wee ſtand in doubt whether God be our Father or no, we cannot heartily pray, or thinke any thing wee doe acceptable to God; wee cannot loue our neighbours, and giue ouer our ſelues to care for them, and do for them as wee ſhould doe: and therefore Satan is moſt buſie

busie hereabouts, knowing ful well, that if we doubt of Gods eternall sweet mercies in Christ, we cannot please God, or doe any thing as we should to man. Continually casteth he into our memories, our imperfections, frailty, folly, and offences, that we should doubt of Gods mercy and fauour towards vs.

Therefore, my good Sister, we must not be sluggish herein; but as Satan laboureth to loosen our faith, so must wee labour to fasten it, by thinking on the promises and Couenant of God in Christs blood, namely, that God is our God, with all that euer hee hath; which couenant dependeth and hangeth vpon Gods owne goodnesse, mercy, and truth onely, and not on our obedience and worthinesse in any point; for then should we neuer be certaine. Indeed God requi-

requireth of vs obedience and worthineſſe; but, not that thereby wee might bee made his children,& he our Father: but, becauſe he is our Father, and wee his children through his owne goodneſſe in Chriſt, therefore requireth hee faith and obedience. Now, if wee want this obedience and worthineſſe which hee requireth. ſhould wee therefore doubt whether hee bee our Father? Nay, that were to make our obedience and worthineſſe the cauſe, and ſo to put Chriſt out of place, for whoſe ſake God is our Father. But rather becauſe he is our Father,and we feele our ſelues to want ſuch things as hee requireth, wee ſhould be ſtirred vp to an holy blushing & ſhamefaſtneſſe. becauſe wee are not as wee ſhould be: and thereupon ſhould wee take occaſion to goe to our Father in Prayer on

on this manner:

Deare Father, thou, of thine owne mercy in Christ Ieſus, haſt choſen me to be thy Childe, and therefore thou wouldeſt I ſhould be brought into thy Church, and faithfull company of thy Children, wherein thou haſt kept me hitherto, thy Name be praiſed therefore. Now I ſee my ſelfe want Faith, Hope, Loue, &c. which thy Children haue, and thou requireſt of me; wherethrough the Deuill would haue me doubt, yea, vtterly to deſpaire of thy Fatherly goodneſſe, fauour, and mercy. Therefore I come to thee as to my merciful Father, through thy deare Sonne Ieſus Chriſt, and pray thee to helpe me: good Lord, helpe me, and giue me Faith, Hope, Loue, Thankefulneſſe, &c. and grant that thy holy Spirit may be with me for euer; and more and more to aſſure me, that thou art my Father: that thou mercifull Couenant that thou madeſt with me, in reſpect of thy

grace

grace in Christ, and for Christ, and not in respect of any my worthinesse, &c.

On this sort, I say, you must pray, and vse your cogitations, when Satan would haue you to doubt of your saluation. He doth all he can to preuaile herein against you. Though you feele not as you would, yet doubt not, but hope beyond hope, as *Abraham* did. For alwaies (as I said) Faith goeth before feeling. As certaine as God is Almighty, as certaine as God is mercifull, as certaine as God is true, as certaine as Iesus Christ was crucified, is risen, and sitteth on the right hand of God his Father, as certaine as this is Gods Commandement, *I am the Lord thy God, &c.* so certaine ought you to beleeue that God is your Father. As you are bound to haue none other Gods but him: so are yee no lesse bound to beleeue that

God is your God. What profit ſhould it bee to you to beleeue this to be true, *I am the Lord, thy God, to others, if you ſhould not beleeue that this is true to your ſelfe?* The Deuill beleeueth in this ſort. And whatſoeuer it be that would moue you to doubt of this, whether God bee your God through Chriſt, that ſame commeth vndoubtedly of the Deuill. Wherefore did God make you, but becauſe he loued you? Might he not haue made you blind, dumbe, deafe, lame, franticke? might hee not haue made you a Iew, a Turke, a Papiſt? And why did he loue you? What was there in you to moue him to loue you? Surely nothing moued him to loue you; and therefore to make you, and ſo hitherto to keepe you, but his owne goodneſſe in Chriſt. Now then, if that his goodneſſe in Chriſt ſtill

ſtill remaineth as much as it was, that is, euen as great as himſelfe (for it cannot be leſſened) how ſhould it be but that he is your God and Father? Beleeue this, beleeue this, my good Siſter: for God is no changeling; them whom hee loueth, he loueth to the end.

Caſt therefore your ſelfe wholly vpon him, and thinke without all wauering, that you are Gods Child, that you are a Cittizen of Heauen, that you are the Temple of the holy Ghoſt, &c. If hereof you be aſſured, as you ought to be, then ſhall your conſcience be quicted, then ſhall you lament more and more, that you want many things which God loueth: then ſhall you labour to be holy in ſoule and body: then ſhall you indeuour that Gods glory may ſhine in all your words and workes: then ſhall you not bee afraid what man can doe vnto you; then ſhall you haue wiſedome to anſwer your aduerſaries, as ſhall

ſerue for their ſhame, and to your comfort: then ſhall you be certaine that no man can touch one haire of your head, further then it ſhall pleaſe your Father, to your euerlaſting ioy: then ſhall you be moſt certaine, that God, as your good Father, will be more carefull of your Children, and make better prouiſion for them, if all you haue were gone, then you can: then ſhall you (being aſſured, I ſay, of Gods fauour towards you) giue ouer your ſelfe wholly to helpe and care for others that be in need: then ſhall you contemne this life, and deſire to be at home with your good and ſweet Father: then ſhall you labour to mortifie all things that would ſpot either ſoule or body. All theſe things ſpring out of this certaine perſwaſion and faith, that God is our Father, and we his Children by Chriſt Ieſus. All things ſhould helpe our faith herein, but Satan goeth about in all things to hinder vs.

There-

Therefore let vs vſe earneſt and hearty prayer: let vs often remember this Couenant, *I am the Lord thy God*; let vs looke vpon Chriſt and his precious blood ſhed for the obſignation & ſealing of his Couenant: let vs remember all the free promiſes of God in his Goſpell: let vs ſet before vs Gods benefits generally, in making this world, in ruling it, in gouerning it, in calling and keeping his Church, &c. Let vs therefore ſet before vs Gods benefits particularly, how hee hath made vs his creatures after his Image, how hee hath made vs of perfect limbes, forme, beauty, memory, &c. How he hath made vs Chriſtians, & giuen vs a right iudgement in his Religion: how, euer ſince we were borne, hee hath bleſſed, kept, nouriſhed, and defended vs: how he hath often beaten, chaſtized, and

fatherly corrected vs: how he hath ſpared vs, and now doth ſpare vs, giuing vs time, ſpace, place, and grace. This if you doe, and vſe earneſt and often prayer, and ſo flee from all things which might trouble the peace of your conſcience, giuing your ſelfe to diligence in your vocation, you ſhall at length find that (which God grant me with you) a ſure certainty of Saluation, without all ſuch wauering as ſhould hinder your peace with God in Chriſt, to your eternall ioy and comfort, *Amen, Amen.*

Yours, to be vſed
in Chriſt,

Iohn Bradford.

¶ The

¶ The ſecond Letter written to a faithful Woman in her heauineſſe and trouble of minde.

GOD our Father, for his mercies ſake in Chriſt, with his eternall conſolation ſo comfort you, as I deſire to be comforted in my moſt need: yea, hee will comfort you, my deare Siſter: onely caſt your care vpon him, and he neuer can, nor will forſake you. Whom he loueth, he loueth to the end: none of his choſen can periſh. Of which number I know your ſelfe to bee one, my dearely beloued Siſter. God increaſe the faith thereof daily more and more in you: hee giue vnto you to hang wholly on him, and on his prouidence and protecti-

on. For whoſo dwelleth vnder that ſecret thing and helpe of the Lord, hee ſhall bee cockeſure for euermore. Hee that dwelleth, I ſay: for if we bee flitters, as was *Lot* a flitter from *Zoar*, where God promiſed him protection, if he had dwelled there ſtill, wee ſhall remoue to our loſſe, as he did into the Mountaines.

Dwell therefore, that is, truſt, and that finally to the end in the Lord, my deare Siſter; and you ſhall be as Mount *Sion*. As the Mountaines compaſſe *Ieruſalem*, ſo doth the Lord all his people. How then can he forget you, who are as deare to him as the Apple of his eye, for his deare Sonnes ſake? Ah deare heart, that I were now with you to bee a *Simon* to you, to helpe to carry your Croſſe with you. God ſend you ſome good *Simon* to be with you and helpe you.

You

You complaine in your Letters, of the blindneſſe of your minde, and the troubles you feele. My dearely beloued, God make you thankefull for that which God hath giuen you: hee open your eyes to ſee what, and how great benefits you haue receiued, that you may be leſſe couetous, or rather impatient, for ſo (I feare me) it ſhould bee called, and more thankfull. Haue you not receiued at his hands, ſight to ſee your blindneſſe, and thereto a deſirous and ſeeking heart, to finde where he lyeth in the midde day, as his deare Spouſe ſpeaketh of her ſelfe in the *Canticles*? Ah *Ioyce*, what a gift is this? Many haue ſome ſight, but none this ſighing, none this ſobbing, none this ſeeking which you haue (I know) but ſuch as hee hath marryed to himſelfe in his eternall ſweet mercies. You

are not content with the *Magdalen* to kisse his feete, but you would with *Moses* see his face: forgetting how he biddeth vs *seeke* his face, *Psal.* 27. yea, and that *euermore*, *Psal.* 105. which signifieth no such sight as you desire to haue in this life, who would see God now face to face, whereas hee cannot be seene, but couered vnder some thing, yea, something which is, as you would say, cleane contrary to God: as to see his mercy in his anger. In bringing vs to Hell, Faith seeth him bringing vs to Heauen: in darkenesse, it beholdeth brightnesse: in hiding his face from vs, it beholdeth his merry countenance. How did *Job* see God, but, as you would say, vnder Satans cloak? For who cast the fire from Heauen vpon his goods? who ouerthrew his House, and stirred vp men to take away his Cattell,

Cattell, but Satan? And yet *Iob* pierced thorow all theſe, and ſaw Gods working, ſaying, *The Lord hath giuen, the Lord hath taken, &c.*

In reading the Pſalmes, how often doe you ſee, that *Dauid*, in the ſhaddow of death, ſaw Gods ſweet loue? And ſo, my dearely beloued, I ſee that you in your darkneſſe & dimneſſe by faith, doe ſee *claritie* and *brightneſſe*: by faith, I ſay, becauſe faith is of things abſent, of things hoped for, of things which I appeale to your owne conſcience whether you deſire not. And can you deſire any thing which you know not? And is there of heauenly things any other true knowledge then by faith?

Therefore, my deare heart, be thankfull; for before God I write it, you haue great cauſe. Ah my *Ioyce*, how happy is that ſtate in which yee are?

Verily,

Verily, you are in the bleſſed ſtate of Gods deare Children: for they mourne, and doe not you ſo? And that not for worldly weale, but for ſpirituall riches; *Faith*, *Hope*, and *Charity*. Doe not you hunger and thirſt for righteouſneſſe? And, I pray you, ſaith not Chriſt, *Happy are ſuch?* How ſhould God wipe away the teares from your eyes in Heauen, if on Earth you ſhed no teares? How could Heauen be a place of reſt, if on Earth you did finde it? How could you deſire to be at home, if in your iourney you finde no griefe? How could you ſo often call vpon God, & talke with him, as I know you do, if your enemy ſhould ſleepe all the day long? How ſhould you elſewhere bee made like vnto Chriſt, I meane, in ioy, if in ſorrow you ſobbed not with him? If you will haue ioy and felicity,

felicity, you muſt needes feele ſorrow and miſery. If you will goe to Heauen, you muſt ſayle by Hell. If you will imbrace Chriſt in his Robes, you muſt not thinke ſcorne of him in his ragges. If you will ſit at Chriſts Table in his Kingdom, you muſt firſt adide with him in his temptations. If you will drinke of his Cup of glory, forſake not his Cup of ignominy.

Can the head Corner-ſtone be reiected, & the other more baſe Stones in Gods building be in this world ſet by? you are of his liuing Stones in this building: be content therefore to be hewne and ſnagged at, that you may bee made more meet to be ioyned to your fellowes which ſuffer with you Satans ſnatches, and frets of the fleſh, where-through they are inforced to cry, Oh wretches that we are, who ſhall deliuer

liuer vs? You are of Gods corne: feare not therefore the Flayle, the Fanne, Milſtone, nor Ouen. You are one of Chriſts Lambes: looke therefore to be fleeced, halled at, and euen ſlaine. If you were a Market-Sheepe, you ſhould goe in more fat Paſture. If you were for the Faire, you ſhould bee ſtalled and want no meat: but becauſe you are for Gods own vſe, therefore you muſt paſture vpon the bare Common, abiding the ſtormes and tempeſts that will fall. Happy and twice happy are you, my deare Siſter, that God halleth you now whither you would not, that you might come whither you would. Suffer a little, and be ſtill. Let Satan rage againſt you, let the World cry out, let your conſcience accuſe you, let the Law lead you, and preſſe you downe; yet ſhall they not preuaile, for Chriſt is Emanuel,

that

that is, God with vs. If God bee with vs, who can bee against vs? The Lord is with you; your Father cannot forget you; your Spouſe loueth you. If the waues and ſurges ariſe, cry with *Peter*, Saue (Lord) I periſh, and hee will put out his hand, and helpe you. Caſt out your anker of *Hope*, and it will not ceaſe for all the ſtormy Surges, till it take hold on the Rocke of Gods truth and mercy.

Thinke not, that he which hath giuen you ſo many things corporally, as inductions of Spirituall and Heauenly mercies, and that without your deſerts or deſire, can deny you any Spirituall thing deſiring it. For if he hath giuen you to haue and enioy the thing deſired. The deſire to haue, and the going about to aske, ought to certifie your conſcience, that they be his earneſts of the things

things which you asking, hee will giue you: yea, before you aske, and whileſt you are about to aske, he will grant the ſame, as *Iſaiah* ſaith, to his glory and your eternall conſolation. Hee that ſpared not his owne Sonne for you, will not, nor cannot thinke any thing too good for you, my heartily beloued. If hee had not choſen you, as certainely hee hath, hee would not thus haue called you: hee would neuer haue iuſtified you: he would not haue ſo glorified you with his gracious gifts, which I know to be in you, praiſed bee his name therefore: he would neuer haue ſo exerciſed your faith with temptations, as hee hath done, and doth; if (I ſay) hee had not choſen you (as doubtleſſe, deare heart, he hath done in Chriſt; for in you I haue ſeene his earneſt, and to me you could not deny, I know

know both where and when) if, I ſay, hee haue choſen you, then neither can you, nor euer ſhall you periſh. For, if you fall, he putteth vnder his hand, you ſhall not lye ſtill: ſo carefull is Chriſt your keeper ouer you. Neuer was Mother ſo mindefull ouer her Childe, as he is ouer you. And hath hee not alwaies beene ſo?

Speake, Woman, when did hee finally forget you? And will he now, trow yee, in your moſt need, doe otherwiſe, you calling vpon him, and deſiring to pleaſe him? Ah, my *Ioyce*, thinke you God to bee mutable? Is he a changling? Doth not he loue to the end, them whom he loueth? Are not his gifts and calling ſuch as hee cannot repent him of them? for elſe were hee no God. If you ſhould periſh, then wanted hee power: for I am certaine, his will towards you is not

not to be doubted of. Hath not the Spirit, which is the Spirit of truth, told you so? And will you hearken with *Eue* to the lying spirit which would haue you to despaire? God forbid it: for to doubt and stand in a mammering, would cause you that you should neuer truely loue God, but euer serue him of a seruile feare, lest he should cast you off for your vnworthinesse and vnthankefulnesse, as though your thankefulnesse or worthinesse, were any causes with God why hee hath chosen you, or will finally keepe you.

Ah my owne deare heart, *Christ onely, Christ onely, and his mercy and truth. In him is the cause of your election. This Christ, this Mercy, this Truth of God remaineth for euer, is certaine for euer, I say, for euer.* If an Angell from Heauen should tell you contrary, accursed be he. *Your thanke.*

thankefulneſſe and worthineſſe are fruits and effects of your election, they are no cauſes. Theſe fruits and effects ſhall be ſo much the more fruitfull and effectuall, by how much the more you wauer not.

Therefore, dearely beloued, ariſe, and remember from whence you are fallen. You haue a Shepheard, who neither *ſlumbreth nor ſleepeth night nor day. No Man, nor Deuill can pull you out of his hands. Night and Day he commandeth his Angels to keepe you.* Haue you forgotten what I read to you out of the Pſalme, *The Lord is my Shepheard, I can want nothing?* Know you not that God ſparred *Noah* into the Arke on the one ſide, ſo that hee could not get out? So hath he done to you, my good Siſter, ſo hath he done to you. *A thouſand ſhall fall on your right hand, and ten thouſand on your left hand, yet no euill ſhall touch you.* Say boldly there-

therefore, *Many a time, from my youth vp, haue they sought against me, but they haue not preuailed, no nor neuer shall preuaile, for the Lord is round about his people.* And who are the people of God, but such as hope in him? Happy are they that hope in the Lord: but I am sure yee haue hoped in the Lord, I haue your words to shew manifestly, and I know they were written vnfainedly, I need not say, that euen before God you haue simply confessed to mee, and that oftentimes no lesse. And if once you had this hope, as you doubtlesse had it, though now yee feele it not, yet shall yee feele it againe: for the anger of God lasteth but for a moment, but his mercy lasteth for euer. Tell me, my deare heart, who hath so weakned you? Surely not a perswasion which came of him that called you.

For

For why should yee wauer? why should ye wauer, and be so heauy-hearted? whom looke yee on? on your selfe? on your worthinesse? on your thankefulnesse? on that which God requireth of you, as Faith, Hope, Loue, Feare, Ioy, &c? Then can ye but wauer indeed: for what haue you as God requireth? Beleeue you, hope you, loue you, &c. as much as ye should doe? No, no, nor neuer can in this life. Ah, my dearely beloued, haue you so soone forgotten that which should be had in memory? namely, that when you should bee secure and quiet in conscience, then should your faith burst thorowout all things, not onely that you haue in you, or else are in Heauen, Earth, or Hell, vntill it come to Christ crucified, and the eternall sweet mercies of God, and his goodnesse in Christ. *Here, here is the resting place, here is your Spouse bed: Creepe into it, and in your*

your armes of faith imbrace him, bewaile your weakeneſſe, your vnworthineſſe, your diffidence: and you ſhall ſee he will turne to you. What ſaid I, You ſhall ſee? Nay, I ſhould haue ſaid, You ſhall feele he will turne to you.

You know that *Moſes*, when hee went into the Mount to talke with God, he entred into a darke cloud: and *Helias* had his face couered when God paſſed by. Both theſe deare friends of God, heard God, but they ſaw him not, but you would bee preferred before them. See now, my deare heart, how couetous you are! Ah, be thankefull, be thankefull; but God be praiſed your couetouſneſſe is *Moſes* couetouſneſſe. Well, with him you ſhall be ſatisfied: but when? Forſooth, when hee ſhall appeare. Here is not the time of ſeeing, but as it were in a glaſſe; *Iſaak* was deceiued,

ned, becauſe hee was not content with hearing onely.

Therefore to make an end of theſe many words, wherewith, I feare me, I doe but hinder you from better exerciſes: In as much as you are indeed the Childe of God, Elect in Chriſt before the beginning of all times: in as much as you are giuen to the cuſtody of Chriſt, as one of Gods moſt precious Iewels: in as much as Chriſt is faithfull, and hitherto and for euer hath, and ſhall haue all power, ſo that you ſhall neuer periſh, no, one haire of your head ſhall not be loſt; I deſire you, I craue at your hands with all my very heart, I aske of you with hand, pen, tongue, and minde, in Chriſt, through Chriſt, for Chriſt, for his Names ſake, blood, mercies, power, and trueths ſake (my moſt entirely beloued Sifter) that you admit

mit no doubting of Gods final mercies towards you, howsoeuer you feele your selfe; but complaine to God, and craue of him, as of your tender Father, al things, and in that time which shall bee most opportune, you shall finde and feele farre aboue that your heart or the heart of any creature can conceiue, to your eternall ioy, *Amen, Amen, Amen.*

The good Spirit of God alwaies keepe vs as his deare Children: he comfort you as I desire to bee comforted, my dearely beloued, for euermore. The peace of Christ dwell in both our hearts for euer, *Amen.* Gods holy Spirit alwaies comfort and keepe you, *Amen, Amen.* This first of Ianuary, by him that in the Lord, wisheth to you as well, and as much felicity, as to his owne heart,

Iohn Bradford.

A

A Poſt-ſcript out of Maſter *Fox* his Epiſtle Dedicatory to Queene *Elizabeth*, before the *Acts* and *Monuments*.

WHere ſpeaking how vehemently the Romiſh Catholiques ſpurned againſt his ſaid Booke, with contumelies & raylings, ſaith, That in this behalfe they fare with him therein, much like as certaine Theeues did with a true man, whom hauing robbed by the high-way ſide, they found a piece of gold or two more then the true man would bee acknowne of; whereupon they fall to exclaiming and crying out of the

fellehood of the World, wondring and complaining how little truth is to bee found among men.

Euen so (saith he) deale these men with me: for when themselues delight altogether in vntruths, and haue replenished the whole world with fained Fables, lying Miracles, false visions, miserable Errors contained in their Missals and Portuses, Breuiaries and Summaries; and almost no true tale in all their Saints liues and Festiuals, &c. yet notwithstanding, as though they were a people of much truth, and as if the whole World did not perceiue them, they pretend a face of zeale, and of great verity: as if there were no Histories in all the World corrupted, but this onely of the Acts and Monuments; against which, with tragicall voices, they exclaime and wonder vpon

on it, ſparing no coſt of Hyperbolicall Phraſes, to make it appeare as full of lyes as lines: much after the like ſort of impudency, as Sophiſters vſe ſometimes in their ſophiſmes to doe, that when an Argument commeth againſt them, which they cannot well reſolue indeed, they haue a rule to ſhift off the matter with ſtout words and tragicall admiration, whereby to daſh the opponent out of countenance, bearing the hearers in hand, the ſame to bee the weakeſt and ſlendereſt Argument that euer was heard, and therefore vnworthy of any anſwer, but rather to be hiſſed out of the Schooles.

With like ſophiſtication theſe alſo fare with me, who when they can neither abide to heare their owne doings declared, nor yet deny the ſame, which they heare to bee

true; onely for three or foure eſcapes in ſo large a Volume committed, (and yet ſome of them in the ſaid Booke amended) they neither reading the whole, nor rightly vnderſtanding that they reade, enuy and maligne ſo peruerſly the ſetting forth thereof, as though neither any word in all that Hiſtory were true, nor any other ſtory falſe beſides this.

¶ The

¶ The maine matter obiected againſt the truth of Maſter *Foxes* Hiſtory, is, for ſetting downe *Iohn Marbeck* burned, who a long time after liued, and played on the Organs in *Windſor* Chappell.

TO which purpoſe Maſter *Fox* (elſewhere) thus anſwereth, Admit this fault had not beene by me corrected, as indeed it was, but that ſuch an eſcape had ſtill ſtood in my Booke vnreformed, yet what courteous or gentle Reader could therein haue any iuſt matter to inſult or triumph ouer me, ſeeing the iudiciall Acts, the Records and Regiſters; yea, and the Biſhops Certificate, as alſo the Writ of execution, remaining yet in

the Record ſent to the King, did lead mee ſo to ſay and thinke? For what man writing Hiſtories, can bee in all places, to ſee all things acted; but following the Records, wherein hee ſeeth the ſaid *Marbeck* to bee iudged and condemned with the other three, would otherwiſe write or thinke, but that he alſo was executed and burned in the ſame company?

But now I correct and reforme the ſame againe: and firſt of all other I finde the fault, and yet I am found fault withall. I correct my ſelfe, and yet I am corrected of others. I warne the Reader of truth, and yet I am a lyer. The Booke it ſelfe ſheweth the eſcape, and biddeth, inſtead of foure, to reade three burned, and yet is the Booke made a Legend of Lies.

To bee ſhort, where I preuent

uent all occaſion of cauelling, to the vtmoſt of my diligence, yet can I not haue that Law which all other Bookes haue; that is, to recognize and reforme mine owne errours. Wherefore to conclude (whoſoeuer they be) if they will be ſatisfied, I haue ſaid enough; if they will not, whatſoeuer I can ſay, will not ſerue the turne: And ſo I leaue them: I would I could better ſatisfie them: God himſelfe amend them.

THE SECOND PART OF THE MIRROVR OF MARTYRS.

¶ Containing their quicke and ready Answers, to sundry hard and difficult questions:

¶ *With many other remarkable Passages, extracted not onely out of our English, but also Forraine Histories of the Martyrs.*

BY way of entrance into this second part, I haue not thought it amisse to extract here and there somewhat out

of the examinations of *Richard Woodman*, Martyr, whom wee haue twice mentioned before in this Booke, becauſe howſoeuer he was but a priuat man, yet doe his Anſwers ſauour of ſuch a ripe iudgement in matters of Faith, and Chriſtian courage added thereto, that they wil yeeld vnto the Chriſtian Reader much matter of godly edification, &c. being written with his owne hand.

His Warrant being made to be ſent to the Marſhall-See in *Southwarke*: The Biſhop of *Chicheſter* ſaid, Me thinkes he is not afraid of the priſon.

Wood. *No, I praiſe the Liuing God.*

Story. This is an Heretique indeed. Hee hath the right tearmes of Heretiques: *The Liuing God.* Be there any dead gods I pray you?

Wood. *Be ye angry with me becauſe I ſpeake the words which are*

are written in the Bible?

Story. Bible bable, Bible, bable; What ſpeak'ſt thou of the Bible? There are no ſuch words written in the Bible.

Wood. *No, doth not* Dauid *ſay in his Pſalmes*, My heart and my fleſh cryeth out for the Liuing God? *Beſides many places more which I could recite.* Pſal. 84. 2

Chich. I doe not deny but it is written, and is the truth, I know it as well as yee, but ſuch is the ſpeech of all Heretiques.

Story. My Lord, I will tell you how yee ſhall know an Heretique by his words, becauſe I haue beene more vſed to them, then you haue beene; that is, They will ſay, *The Lord*; and, *we praiſe God:* and, *The Liuing God.* By theſe words ye ſhall know an Heretique.

Wood. *All theſe words are written for our learning. Wee are taught*

taught to say in the Psalmes, The Lords Name be praised from the rising of the Sunne, to the going downe of the same, *Psal.* 113. *Also*, Let such as loue thy saluation, say continually, Let God be magnified, *Psal.* 70.

Priest. A Priest asking him if there were nothing true but what was written in the Bible?

Wood. Woodman *answered*, *Saint* Paul *saith*, That if an Angell come from Heauen, and should teach any other doctrine then may be proued by Gods Word, hold him accursed, *Gal.* 1. *And so doe I, I tell you plainely.*

Priest. Here is a Testament in my hand, if I hurle it in the fire, and burne it, haue I burned Gods Word, or not? I will buy a new for 16. pence.

Wood. *I say, you haue burned Gods Word, and I beleeue he that will*

will burne a Testament willingly, would burne God himselfe, if he were here, if he could: for he and his Word are all one.

Then (saith Woodman) *they made a great laughing at it.*

Wood. *Laugh on* (quoth I) *your laughing will be turned into weeping, if you repent not with speed.*

Chich. Then said the *Bi*shop, to couer the Priests folly, Why, if my Counting-house were full of Bookes, & should be burned by chance, and the New Testament also, were Gods Word burned?

Wood. *No, my Lord, because it was burned against your will: but yet, if you should burne it willingly, or thinke it well done, and not be sorry for it, you burne Gods Word, as well as he. For he that is not sorry for an ill turne, doth allow it to be good.*

Chich. Follow your Vocation, you haue a little learning:

We

We haue an Altar whereof you may not eate. What meanes St. *Paul* thereby?

Wood. *There is no man ſo fooliſh to eate ſtones, I trow.*

Chich. What mockers and ſcorners be you, to ſay, no man will bee ſo fooliſh to eate ſtones? It is a plaine mocke.

Wood. *Why, my Lord? you ſaid I had no learning, it becomes you to make things more plaine to me, and not to aske me ſuch darke queſtions, &c.*

Chich. I dare ſay, you know what it meanes, well enough. The moſt foole in my houſe will vnderſtand my meaning better then you.

Wood. *There ſtood ſome of his men not farre off, talking together in a window: And he called one by his name.*

Chich. Come hither, I ſay to thee, Thou ſhalt not eate of this Table, what doe I meane thereby?

The

The Man. Forſooth, my Lord, you would not haue me eate of this Table, laying his hand thereupon. With this anſwer hee made all them in the houſe to fall a laughing, and I could not hold in, but burſt out with laughter, and ſaid,

Wood. *Hee hath expounded the matter almoſt as well as I.*

Chich. Hee meaneth well enough, if yee would vnderſtand him. Anſwer me againe, to make it more plaine. I ſay to thee, Thou ſhalt not eate of this Table: What meane I thereby.

The Man. Forſooth, you would not haue me eate this Table.

Wood. *Theſe words made them all laugh: wherewith the Biſhop was almoſt angry, becauſe the anſwer proued no better, and ſaid,*

Chich. He meaneth that I would

would not haue him eate any of the meat that is ſet vpon this Table. How ſayeſt thou, doeſt thou not meane ſo?

The Man. Yes forſooth, my Lord, that was my meaning in deed.

Wood. *Yea, my Lord, now you haue told him what you meane, he can ſay ſo, and ſo could I haue done, as little wit as I haue, if you had ſaid,* Paul *had meant that no man might eate of that which was offred vpon the Altar but the Prieſt.*

Chich. Yes, I perceiue you vnderſtand the meaning of *Paul* well enough, but that you liſt to cauill with me.

Being asked by Doctor *Langdale* what hee ſaid to the Sacrament of the Altar, he anſwered, he knew no ſuch Sacrament.

Gage. You ſhould haue begun with that firſt, ſaith Maſter *Gage* to the Doctor, and neuer

uer talked with him about other things. What, saith *Gage*; know you not what the Sacrament of the Altar is?

Wood. *No sure, I know none such, vnlesse Christ be the Altar that you meane, for Christ is the Altar of all goodnesse. And if you meane Christ to be the Altar of the Sacrament you speake of, you shall soone heare my minde and beliefe therein.*

Lang. Wel, we meane Christ to be the Altar, say your mind, and goe briefly to worke, &c.

Wood. *Yes, you shall soone heare my minde therein, by Gods helpe. I doe beleeue that whensoeuer I come to receiue the Sacrament of the body and blood of Christ truely ministred according to his institution: I beleeuing that Christ was borne of the Virgin* Mary, *and that he was crucified on the Crosse, and shed his blood for the remission of my sinnes, and so take and eate the Sacrament of* Bread

Bread and Wine in that remembrance; that then I. doe receiue whole Christ, God and Man, mystically by faith. This is my beliefe of the Sacrament, the which no man is able to disprooue.

Gage. By Saint *Mary*, I can finde no fault in this. How say you, Master Doctor?

Lang. Sir, you see not so much as I doe. For he goeth craftily to worke. For though he hath granted that the faithfull Receiuer, receiueth the Body of Christ, God and Man, yet he hath not granted that it is the Body of Christ, before it be receiued, as you shall see by and by, by his owne words, I warrant you. How say you, is it the Body of Christ, as soone as the words be spoken by the Priest or not? For these words will try him more then all the rest.

Wood. *Doth the VVord say, that it is his body before it be receiued?*

ceiued? if it doe, I will ſay ſo to.

Gage. Why? Then we ſhall agree, if you will be tryed by the Word.

Wood. *Yes forſooth, that I will: God forbid elſe.*

Gage. Why? The Word ſaith, it is his Body before it be eaten.

Wood. *Thoſe words would I faine heare: but I am ſure they be not in the Bible.*

Lang. No, that ſhall you ſee by and by, Maſter *Gage*, and turned to the 22. of S. *Luk* and there read, *When Supper was done, Chriſt tooke Bread, gaue thankes, and brake it; and gaue to his Diſciples, and ſaid, Take, eate, this is my Body.* Then they ſpoke both at once: Here he ſaith, it is his Body.

Wood. *Maſter* Gage, *I doe not deny but he called it his Body, but not before eating, as I ſaid before. Wherefore I pray you marke the Words: Chriſt ſaid,* Take, eate.

eate. *I pray you Sir marke that he ſaid*, Take, eate: *and then he ſaid*, It was his Body. *So you ſee*, Eating *goeth before. So according to the very word, I doe beleeue it is his Body. Which words made them both aſtonied.*

Lang. Why then, by your ſaying, *Iudas* ate not the Body of Chriſt. How ſay yee? Did he not?

Wood. *Nay, I aske you.*

Lang. I aske you.

Wood. *And I aske you.*

Lang. And I aske you.

Wood. *Mary, and I aske you. And I bid you anſwer if you dare for your life. For whatſoeuer you anſwer, vnleſſe you ſay as I haue ſaid, you will damne your owne ſoule. For Maſter* Gage, *I proteſt before God, I would you ſhould doe as well as my owne ſoule and body, and it lamenteth my heart to ſee, how you be deceiued with them: they be deceiuers of the ſort of them. He cannot a-*

ſa-

swer to this, but either he must proue Iudas *to be saued, or else he must proue that it is no body before it be receiued in faith, as you shall well perceiue by Gods helpe, if he dare to answer to the question.*

Gage. Yea, I dare say, he dareth. What? you need not so to threaten him.

Wood. *Then let him answer it, if he can. Then he said he knew what I would say to him.*

Lang. Master *Gage*, I will tel you in your eare, what words he will answer me, or euer I speake to him. Then hee told Master *Gage* a tale in his eare, and said, I haue told Master *Gage* what you will say.

Gage. Yea, and I will tell the truth for both parties.

Wood. *Well, how say you? Did* Iudas *eat the Body of Christ, or not?*

Lang. Yea, I say, *Iudas* did eate the Body of Christ.

Wood. *Then it must needs follow,*

follow, that Iudas *hath euerlasting life. For Christ saith in the* 6. of Iohn, Whoso eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him vp at the last Day. *If* Iudas *did eate Christs Body, I am sure you cannot deny, but that he did both eate his Flesh, and drinke his Blood, and then is Iudas saued by Christs owne words. Therefore now you are compelled to say, that it was not Christs Body, or else that* Iudas *is saued.*

Gage. Surely these bee the very words that Master Doctor told me in mine eare, that you would say vnto him.

Wood. *Well, let vs see, how well he can auoid this Argument.*

Lang. Iudas is damned, and yet hee did eate the Body of Christ, but hee ate it vnworthily, and therefore he is damned.

Wood. *Where finde you, that* Iudas *did eate the Body of Christ vnworthily?*

Lang.

Lang. They be *Pauls* words, 1. *Cor. chap.* 11.

Wood. *Maſter* Gage, *I deſire you for Gods ſake to marke my words well, which I ſhall ſay. If S.* Paul *ſpeake any ſuch words there, or in any other place, nay, if there be any ſuch words written in all the Bible, that euer any man ate the Body of Chriſt vnworthily, then ſay, I am the falſeſt man that euer ſpake with tongue. But indeed theſe be the words of Saint* Paul, Whoſo eateth of this Bread, and drinketh of this Cup vnworthily, eateth and drinketh his owne damnation, becauſe hee diſcerneth not the Lords Body, *that is, becauſe he preſumeth to eate the* * *Sacrament of the Lord without faith, and ſo making no difference betwixt the Sacrament, and other Bread and Drink: and that is Saint* Pauls *meaning, and not that any man doth or can eate the Body of Chriſt vnworthily. For who ſo eateth the Body of Chriſt,*

* *Auguſt.* The Apoſtles receiued the bread and the Lord; *Iudas* onely receiued the bread of the Lord.

Christ, hath euerlasting lyfe. And so being in haste called to dinner, their Conference brake off.

Roger Holland, Martyr, borne in *Lancashire.*

TOuching whom somewhat hath in briefe beene touched before, onely that I would note concerning him here, is the manner of his Conuersion from Papistry to true Christianity.

This *Roger Holland* (saith Master *Fox*) a Merchant-Taylor of *London*, was first Prentice with one Master *Kompton* at the Blacke Boy in Watling-street, where hee serued his Apprentishipp with much trouble vnto his Master, who sought to gaine him from that licentious liberty in which he had formerly beene nouzled

and

and trained vp in; giuing himselfe to gaming, rioting, dancing, &c. but besides all this, being a stubborne and obstinate Papist, was vnlike euer to come to any such end, as God called him vnto, the sequell whereof here followeth.

His Master notwithstanding his lewdnesse, putting him in trust with his Accounts, hee had on a time receiued certaine moneys to the summe of thirty pound, and falling into ill company, lost the said money euery groat at Dice, and being past all hope which way to answer it, purposed to flie beyond-Seas, either into *France* or *Flanders*.

Vpon which his determinatiō, he called betimes in the morning to a seruant in the house, an ancient and discreet Maide, whose name was *Elizabeth*, who professed the Gospell with a life agreeable thereto,

euer and anon rebuking the wilfull Papistry, and licentious liuing of the said *Roger Holland*. To whom hee said, *Elizabeth*, I would I had followed thy gentle perswasion, and friendly rebukes: which if I had done, I had neuer come to this shame and misery which I am now fallen into: for this night I haue lost thirty pound of my Masters money, which to pay him, and to make vp mine accounts, I am not able. But thus much I pray you desire my Mistris, that she would intreat my Master to take this Bill of my hand, that I am thus much indebted vnto him, and if I be euer able, I will see him paid, desiring him that the matter may bee passed ouer with silence, and that none of my kindred nor friends may vnderstand of this my lewd pranke. For if it should come to my Fathers eares, it would bring

bring him to his graue with ſorrow: and ſo was he departing.

The Maid conſidering that it might be his vtter vndoing: Nay ſtay, ſaid ſhe, and hauing a piece of money lying by her, giuen vnto her by the death of a kinſman of hers (who as it was thought, was Doctor *Redman*) ſhee brought vnto him thirty pound, ſaying, *Roger*, here is thus much money, I will let thee haue it, and I will keepe this Bill. But ſeeing I ſhew thee this kindneſſe to helpe thee, and to ſaue thine honeſty, thou ſhalt promiſe me to abandon all lewd and bad company, all ſwearing, and all filthy talking, and if euer I know thee to play but one twelue pence at either Dice or Cards, then I will ſhew this thy Bill vnto my Maſter. And further thou ſhalt promiſe me to reſort euery day

to the Lecture at All-hallowes, and the Sermon at *Pauls* euery Sunday, and to put away all thy Popish Bookes, and vaine Ballads, and to get thee the New Testament, and the Booke of Common Prayer, reading the Scriptures with feare and reuerence, calling vnto God daily for his grace and assistance to direct thee in his truth, &c. Then shall God keepe thee, and send thee thy hearts desire.

Thus, within one halfe yeere, God had wrought such a change in the heart of this man, that hee became an earnest Professor of the Truth, detesting all Popery, and euill Company, so that hee was admired of all that had knowne and seene his former life and wickednesse.

Then he repaired to Lancashire vnto his Father, and brought diuers good Bookes with

with him, and beſtowed them vpon his friends, ſo that his Father and others began to taſte of the Goſpell, and to deteſt the Maſſe, and in the end his Father gaue him a ſtocke of money to begin the world withall, to the ſumme of fifty pound.

Then came hee to London againe, and to the Maide who had lent him the money, hee ſaid: *Elizabeth*, here is the money I borrowed of thee, and for thy friendſhip and good counſell I haue receiued from thee, to recompence thee I am not able, otherwiſe then by making thee my Wife: and ſoone after they were married, which was in the firſt yeere of Queene *Mary*. And hauing a Childe by her, hee cauſed Maſter *Roſſe* to baptize his ſaid Childe in his owne houſe. But he was bewrayed to the enemies, & being gone

into the Country to conuey the Childe away, that the Papists shouldnot haue it in their anoynting hands, *Bonner* caused his goods to be seazed vpon, and most cruelly vsed his Wife.

After this hee remained closely in the Citty and in the Country, in the Congregations of the Faithfull, vntill the last yeere of Queene *Mary*. And then with sixe other was taken, not farre from S. *Iohns* Wood, and so brought to Newgate vpon May day in the morning, in the yeere 1558.

A Dispute concerning Christs presence in the Lords Supper.

L.Chanc. Didst not thou deny Christs pre-

preſence in the Sacrament?

Brad. *No, I neuer denyed or taught, but that to faith, whole Chriſts Body and Blood was as preſent, as Bread and Wine to the due Receiuer.*

L. Chanc. But doſt not thou beleeue that Chriſts Body naturally and really is there vnder the formes of Bread and Wine?

Brad. *I beleeue Chriſt is preſent there to the faith of the due Receiuer: as for tranſubſtantiation, I flatly and plainely tell you, I beleeue it not.*

Worceſt. If he be not included therein, how is hee preſent?

Brad. *Though my faith can tell you how, yet my tongue cannot expreſſe it, nor you otherwiſe then by faith, heare it, or vnderſtand it.*

About the Visibility of the Church.

Weston. WHere was your Church forty yeeres agoe? Or where is it now? except in a corner of Germany.

Brad. *Sir, the Church of Christ is dispersed, and not tyed to this or that place, but to the Word of God: so that where it is, there is Gods Church, if it be truely taught.*

About the presence of Christs Body in the Sacrament of the Altar.

Io. Newman. WIll yee haue the humanity of Christ in all places, as the Deity is?

D. *Thorton.*

D. Thorton. *Yea, it is in all places as the Deity is, if it pleaſe him.*

New. I promiſe you, that ſeemeth a very great Hereſie, for Heauen and Earth are not able to containe the Diuine power of God, for it is in all places, as here, and in euery place, and yet ye will ſay, that whereſoeuer the Deity is, there is alſo the Humanity, and ſo ye will make him no body, but a fantaſticall body, and not a body indeed.

D. *Thorn. Nay, we doe not ſay, he is in all places as the Deity is, but if it pleaſe him, it may be in all places with the Deity.*

New. Now that ſeemeth to me as great an Hereſie as euer I heard in my life: and I dare not grant it, leſt I ſhould deny Chriſt to bee very Man, and that were againſt all the Scriptures.

A blaſphemie of *Bonners* anſwered, concerning Gods omnipotency.

Bonner. IS not God able to performe that which he ſpake? I tell thee that God by his omniſciencie may make himſelfe to be this Carpet, if he will.

Pſal. 135. 6.

Philpot. *As concerning the omnipotencie of God, I ſay* that God is able to doe whatſoeuer he willeth, *but nothing which is not agreeable vnto his VVord. That alſo which my Lord of* London *hath ſpoken, is blaſphemy, to ſay, that God may become a Carpet, for as I haue learned of ancient VVriters,* Non poteſt Deus facere, quæ ſunt naturæ ſuæ cõtraria, *that is, God cannot doe that which*

which is contrary to his nature: as it is contrary to the nature of God to be a * *Carpet, vnleſſe then you can declare by the Word, that Chriſt is otherwiſe preſent with vs then ſpiritually and ſacramentally by grace as he hath taught vs, you pretend the omnipotence of God in vaine.*

* A Carpet is a creature; and God is the Creator: and the Creator cannot be the creature.

Whether theſe words, *This is my Body*, ſpoken by a Prieſt ouer the Bread and Wine, make the Body and Blood of Chriſt.

Chad. DOctor *Chadſey* being asked this queſtion, itaggering at it; at laſt anſwered affirmatiuely.

Philpot. That is blaſphemy to ſay; and againſt all the Scriptures and Doctors, who affirme

affirme that the forme and ſubſtance in Conſecration muſt be obſerued, which Chriſt vſed and did inſtitute, as Saint *Cyprian* ſaith, *In the Sacrifice, which is Chriſt, onely is Chriſt to be followed.* Wherefore, whoſoeuer ſaith that theſe words onely, *This is my Body*, do make a preſence of Chriſt; without *Bleſſe, take, and eate*, which bee three as ſubſtantiall points of the Sacrament, as, *This is my Body*, is, hee is highly deceiued.

Therefore as Saint *Auſtin* ſaith, * *Let the VVord be ioyned to the Element, and it becommeth a Sacrament.* So that if the entire Words of Chriſts inſtitution bee not obſerued in the adminiſtration of a Sacrament, it is no Sacrament; wherefore except bleſſing bee made according to the Word (which is a due thankeſ-giuing for our redemption in Chriſt) and alſo

* *Accedat verbum ad elementum, & fit Sacramentum.*

a

a ſhewing forth of the Lords death, in ſuch wiſe as the Congregation may be edyfied; moreouer alſo *a Taking and Eating* after Chriſts Commandement; except I ſay, theſe three parts be firſt performed (which is not done in the Maſſe) theſe words, *This is my Body*, which are laſt placed in the inſtitution of the Lords Supper, cannot bee verified. For Chriſt *commanded as well Take ye, Eate ye*, as *This is my Body*.

To the ſame purpoſe, by *Richard Craſhfield* Martyr.

Dunning, *Chan. of Norwitch.* DOe ycc not belieue this, that after the words ſpoken by the Prieſt, there is the ſubſtance of Chriſts Body, Fleſh

Fleſh and Blood? How ſay ye, doe ye not beleeue this? ſpeak, man.

Craſhfield. I doe beleeue, that Chriſts Body was broken for mee vpon the Croſſe, and his Blood ſhed for my redemption, whereof the Bread and Wine is a perpetuall memory, the pledge of his mercy, the ring and ſeale of his promiſe, and a perpetuall memory thereof to all the faithfull to the end of the world.

A notable ſpeech to the like effect, vttered by *Richard VVhite*, who was condemned for the truth, but was deliuered by Gods prouidence, as is to be ſeene in his Hiſtory.

Doctor Brookes. DEclare thy faith vpon the Sacrament.

Iohn VVhite. Chriſt and his Sacraments are like, in regard of the natures; for in Chriſt are two natures, a diuine and an humane nature: ſo likewiſe in the Sacrament of Chriſts Body and Blood, there be two natures, which I deuide into two parts, that is, externall, and internall. The externall part are the elements of Bread and Wine, according to the ſaying of Saint *Auguſtine.*

The

The internall part, is the inuiſible grace, which by the ſame is repreſented. So is there an externall receiuing of the ſame Sacrament, and an internall. The externall, is with the hand, the eyes, the mouth, the taſte, and eare. The internall is the holy Ghoſt in the heart, which worketh in mee faith, whereby I apprehend all the merits of Chriſt, applying the ſame wholly vnto my ſaluation. If this be the truth, beleeue it, if it be not, reproue it.

The antiquity of the true Church.

Bonner. HOw long hath your Church ſtood, I pray you?

Philpot. *Euen from the beginning, from Chriſt, and from his Apoſtles,*

Apoſtles, and from their immediate Succeſſors.

Chanc. of Litchfield. He will proue his Church to be before Chriſt.

Philpot. *If I did ſo, I goe not amiſſe, for there was a Church before the comming of Chriſt, which maketh one Catholique Church.*

Whether the Popiſh Maſſe be a Sacrament.

Coſine. VVHat! the Maſſe to be a Sacrament, who euer doubted thereof?

Philpot. *If it be an vndoubted truth, you may the ſooner proue it: for I doubt much thereof.*

Harpsfield. What, deny you the Maſſe to be a Sacrament? for ſhame ſpeake it not.

Phil. *I will not be aſhamed to deny it, if you cannot proue it.*

Harps.

Harps. Why, it is a ſacrifice, which is more then a Sacrament?

Phil. *You may make it as much as you liſt, but you ſhall neuer make it a ſacrifice, but firſt it muſt be a Sacrament, for of the Sacrament you deduce ſacrifice.*

Harps. Why, doth not Chriſt ſay, *This is my Body?* and doth not the Prieſt pronounce the ſame words that Chriſt did?

Phil. *The pronunciation is not onely enough, vnleſſe the words be therewithall applied to the vſe as Chriſt ſpake them to. For though you ſpeake the words of Baptiſme ouer water neuer ſo many times, yet there is no Baptiſme, vnleſſe there be ſome Childe or perſon to be baptized.*

Harps. Nay, it is not like, for, *Hoc eſt Corpus meum,* is an indicatiue propoſition, ſhewing a working of God in the ſubſtance of Bread and Wine.

Phil.

Phil. *It is not onely an indicatiue propoſition, but alſo an imperatiue or commanding, for he that ſaid,* Hoc eſt Corpus meum, *ſaid alſo* Accipite, manducate, that is, *Take ye, Eate yee.* And except the former part of the inſtitution of Chriſts Sacrament be accompliſhed according to the Communion, the latter, *This is my Body,* can haue no verification, take it which way you will, and how you wil.

Of the authority of the Church.

Chicheſt. HOw doe we beleeue the Goſpell, but by the authority of the Church, and becauſe the ſame hath allowed it.

Phil. *Saint* Paul *ſaith,* He learned not the Goſpell by man, nor

nor of men, but by the reuelation of Ieſus Chriſt, *which is a ſufficient proofe that the Goſpell taketh not his authority from man, but of God onely.*

Chich. Saint *Paul* ſpeaketh but of his owne knowledge, how he came thereto.

Phil. *Nay, he ſpeaketh of the Goſpell generally,* which commeth not from man, but from God, *and that the Church muſt teach that onely which commeth from God, and not mans precepts.*

Chich. Doth not Saint *Auguſtine* ſay, *I would not beleeue the Goſpell, if the authority of the Church did not moue me thereto?*

Phil. *I grant that the authority of the Church moues vnbeleeuers to beleeue, but yet the Church giues not the word it's authority, for the word hath it's authority onely from God, and not of men; men be but diſpoſers thereof: for firſt, the word hath his being before the Church, and the Word is the foun-*

foundation of the Church. The foundation of necessity must first be sure, before the building thereon can be stedfast.

What to beleeue as touching the Lords Supper, testified by *Steuen Gratwicke* Martyr.

Winch WHat say you to the Sacrament of the Altar?

S. Grat. My Lord, I doe beleeue that in the Sacrament of the Lords Supper truely administred, in both kinds, according to the institution of Christ, vnto the worthy receiuer, hee eateth and drinketh mystically by faith, the Body and Blood of Christ. Then I asked him if it were not the truth? And he said, Yes. Then said I, Beare *witnesse* of the truth.

If

If Christs Body bee in the Sacrament materially, it must then be there also visibly.

Winch. WHat saist thou to these words, *Take, Eate, This is my Body?* These are the words of Christ, wilt thou deny them?

Grat. *My Lord, these are the words of Scripture, I affirme them, and not deny them?*

Rocheſt. Why then, thou doest confesse in the Sacrament of the Altar to be a Reall presence, the selfesame Body that was borne of the Virgin *Mary*, and is ascended vp into Heauen.

Grat. *My Lord, what doe you now meane? Doe you not also meane a visible Body? For it cannot be, but of necessity, if it be a Reall presence, and a materiall Body,*

dy, it muſt be a viſible Body alſo.

VVinch. Now I ſay vnto thee, it is a Reall preſence, and a materiall Body, and an inuiſible Body too.

Grat. *My Lord, then it muſt needes be a fantaſticall Body: for if it ſhould be a materiall and inuiſible Body, as you affirme, then of neceſſity it muſt be a fantaſtical Body: for it is apparent, that Chriſts humane Body, was viſible and ſeene.* 1. Ioh. 1. 1.

Somewhat more to the ſame purpoſe, in a reaſoning betweene Sir *Iohn Baker*, *Collins* his Chaplaine, and *Edmund Allen*.

EDmund Allen being perſwaded by certaine of his friends out of the ſixt of *Baruch* to goe to heare Maſſe; ſuddenly before the ſacring, went

went out, and considered in the Churchyard with himselfe, that such a little cake being betweene the Priests fingers, could not bee Christ, nor a materiall body, neither to haue soule, life, sinewes, bones, flesh, legs, head, armes, nor brest, and lamented that hee was so seduced by that place of *Baruch*, which his conscience gaue him to be no Scripture, or else to haue an other meaning: and after this hee was brought before Sir *Iohn Baker* againe, who asked why hee refused to worship the blessed Sacrament of the Altar?

Allen. *It is an Idoll.*

Col. It is Gods Body.

Allen. *It is not.*

Col. By the Masse it is.

Allen. *It is Bread.*

Col. How proouest thou that?

Allen. *When Christ sate at his last Supper, and gaue them Bread to eate—*

Col.

Col. Bread, knaue?

Allen. *Yea bread, which you cal Christs body. Sate he ſtill at the Table, or was he both in their mouthes, and at the Table? If he were both in their mouthes and at the Table, then had he two bodies, or elſe a fantaſticall body, which is an abſurdity to ſay.*

Baker. Christs Body was glorified, & might be in moe places then one.

Allen. *Then had he more bodies then one, by your owne placing him.*

Col. Thou ignorant Aſſe, the Schoolemen ſay, that a glorified body may be euery where.

Allen. *If his body was not glorified, till it roſe againe, then was it not glorified at his laſt Supper, and therefore was not at the Table, and in their mouthes, by your owne reaſon.*

Col. A glorified Body occupieth no place.

Allen. *That which occupieth no place, is neither God nor any*

thing elſe, but Chriſts Body ſay you, occupieth no place, therefore it is neither God, nor any thing elſe.

This *Edmund Allin* was a Millar, of the Pariſh of *Frytenden* in *Kent*, and in a deare yeere when as many poore people were like to ſtarue, he fed them and ſold Corne better cheape by halfe then others did, and not that onely, but alſo fed them with the food of life, readiug vnto them the Scriptures.

What Chriſt brake, and gaue, that the Diſciples ate, &c.

Harpsfield *Archdeacon.* THis *Harpsfield* diſputing with *Mathew Plaiſe* about the carnall preſence of Chriſt in the Sacrament, demanded of *Plaiſe*

Plaiſe what he thought it was.

Plaiſe. *I ſaid, that which hee brake.*

Arch. What was that hee brake?

Plaiſe. *I ſaid, that which he tooke.*

Arch. What was that hee did take?

Plaiſe. *I ſaid, the Text ſaith,* he tooke Bread.

Arch. Well then, thou ſaiſt it was but Bread, that his Diſciples did eate by thy reaſon.

Plaiſe. *Thus much I ſay, looke what he gaue them, they did eate.*

Arch. What didſt thou receiue when thou receiuedſt laſt?

Plaiſe. I ſaid, I doe beleeue, that I did eate Chriſts Fleſh, and drinke his Blood. *Then he ſaid I had well anſwered, and then prayed me to tell him*

Arch. How I did eate Chriſts Fleſh, and drinke his Blood.

Flaiſe. *I muſt anſwer you by the word: Chriſt ſaith,* Hee that eateth my Fleſh, and drinketh my Blood, dwelleth in mee, and I in him.

Whereupon true beliefe dependeth.

Deane. ART thou content to confeſſe thy ſelfe to be an ignorant and a fooliſh woman, and to beleeue as our holy Father the Pope of *Rome* doth, and as the Lord Cardinals Grace doth, and as my Lord, the Biſhop of *London* thine Ordinary doth, and as the Kings Grace, and the Queenes Grace, and all the Nobility of *England* doe, yea, and the Emperours Grace, and all the Noble Princes of Chriſtendome?

Eliz. Yong. *Sir, I was neuer wiſe.*

wiſe. But in few words I ſhall make you a briefe anſwer how I do beleeue. I doe beleeue all things that are written in the Scriptures giuen by the holy Ghoſt vnto the Church of Chriſt, ſet forth and taught by the Church of Chriſt: hereon I ground my faith, and on no man.

Talke betweene *Elizabeth* and the Deane, about the receiuing of Chriſt in the Sacrament.

Deane. WHat doſt thou receiue when thou receiueſt the Sacrament which Chriſt left among his Diſciples, the night before he was betrayed?

Eliz. *Sir, that which his Diſciples did receiue.*

Deane. What did they receiue.

Eliz. *Sir, that which Christ gaue them, they did receiue.*

Deane. What answer is this? was Christ there present?

Eliz. *Sir, he was there present, for he instituted his owne Sacrament.*

Deane. He tooke Bread, and he brake it, and gaue it to his Disciples and said, *Take, Eate, This is my Body, which shall bee broken for you:* when thou receiuest it, doest thou beleeue that thou receiuest his Body?

Eliz. *Sir, when I receiue, I beleeue that through faith I doe receiue Christ.*

Deane. Doest thou beleeue that Christ is there?

Eliz. *Sir, I doe beleeue that he is there to me, and by faith I doe receiue him.*

Deane. Hee also tooke the Cup, gaue thankes, and gaue it his Disciples, and said, *Drinke ye all hereof, This is the Cup*

Cup of the New Testament in my Blood, which is shed for many for the remission of sinnes. When thou doest receiue it after the institution that Christ ordained among his Disciples, the night before he was betraied, doest thou beleeue that Christ is there?

Eliz. *Sir, by faith I beleeue that he is there, and by faith I beleeue that I doe receiue him.*

Deane. Now thou hast answered me. Remember how thou saist that when thou dost receiue according to the institution of Christ, thou doest receiue Christ.

Eliz. *Sir, I doe not beleeue that Christ is absent from his owne Sacrament.*

Deane. How long wilt thou continue in that beliefe?

Eliz. *Sir, as long as I liue, by the helpe of God, for it is and hath beene my belief.*

Deane. Wilt thou say this

before my Lord?

Eliz. *Yea Sir.*

Deane. Then I dare deliuer thee. Why, thou calfe, why wouldeſt thou not ſay ſo to Day?

Eliz. *Sir, ye asked me no ſuch queſtion. And ſo vpon Sureties of two women, the Deane in concluſion deliuered her.*

The Execution and Martyrdome of *Chriſtopher Waide*, part of whoſe Story being touched before, vnder the name of *Iohn VVaide*, is here more fully incerted vnder the Title of *Chriſtopher VVaide.*

VVHo dwelling in *Darford*, in the County of *Kent*, Linnen weauer, was condemned by *Maurice*, Biſhop of *Rocheſter*, and appointed

ted to be burned at *Darford* aforesaid. At the day appointed for his execution, which was in the Moneth of Iuly, there was betimes in the morning carried out of the Towne in a Cart, a stake, and therewith many bundles of Reedes, to a place a quarter of a mile out of the Towne, called the *Brimth*, into a Grauell-pit thereby, the common place for the execution of Felons. Thither also was brought a load of broome Fagots, with other Fagots of Tall-wood. Vnto which place resorted the people of the Country in great number, and there tarryed his comming. Insomuch that thither came diuers Fruiterers with Horse-loads of Cheries, and sold them About 10. of the clocke commeth riding the Sheriffe with a great many of other Gentlemen and their retinue appoin-

ted to assist him therein, and with them *Waid* riding pinnioned, and by him one *Margery Polley* of *Tunbridge*, both singing of a Psalme. *Margery* (as soone as she espyed a farre off the multitude gathered about the place where hee should suffer, waiting his comming) said vnto him very loud and cheerefully, Waide, *you may reioyce, to see such a company gathered together to celebrate your marriage day.*

And so passing by the place, which ioyned hard to the high-way, they were carried straight downe to the Towne, where shee was kept till the Sheriffe returned from *Waids* execution. And *Waide* being made ready and stripped out of his cloathes in an Inne, had brought vnto him a faire long white shirt from his Wife, which being put on, and hee pinnioned, was led on foote a-

gaine

gaine to the foreſaid place. And comming ſtraitway to the Stake, tooke it in his armes, embracing it, and kiſſed it, ſetting his backe vnto it, & ſtanding in a Pitch-barrell which was taken from the Beacon being hard by; then a Smith brought a hoope of Iron, and with two ſtaples made him faſt to the ſtake vnder his armes.

As ſoone as he was thus ſettled, he ſpake (with his hands and eyes lifted vp to Heauen) with a cheerefull and loud voice the laſt words of the 86. Pſalme, *Shew ſome good token vpon me, O Lord, that they which hate me may ſee it, and be aſhamed, becauſe thou Lord haſt holpen and comforted me.* Neere vnto the Stake was a little Hill, vpon the top whereof were pitched vp foure ſtaues quadranglewiſe, with a couering round about like a Pulpit, vnto the

the which place as *Waide* was thus praying at the Stake, entred a Frier with a Booke in his hand, whom when *Waide* espied, he cryed earnestly vnto the people to take heed of the doctrine of the Whore of *Babylon*, exhorting them to embrace the Doctrine of the Gospel preached in King *Edwards* daies, whom the Sheriffe oft interrupted, whilest hee thus spake, saying, Be quiet, *Waid*, and die patiently. I am I thank God, said hee, quiet, Master Sheriffe, and so trust to dye. All this while the Frier stood still looking ouer the Couerlet, as though he would haue vttered somewhat, but *Waide* very mightily admonished the people to beware of that doctrine: which when the Frier perceiued, whether he were amazed, or could craue no audience of the people, withdrew himselfe out of the place immediately without

without ſpeaking any word, and went his way downe into the Towne.

Then the Reedes being ſet about the Martyr, hee pulled them and embraced them in his armes, alwaies with his hands making an hole againſt his face, that his voice might be heard; which his enemies perceiuing that were his tormentors, alwaies put Fagots againſt the ſaid hole, which notwithſtanding he ſtill as he could, put away (his face being hurt with a Fagot caſt thereat.) Then fire being put vnto him, he cryed vnto God often, *Lord Ieſus receiue my ſoule:* without any ſigne of impatience in the fire, till at length, after the fire was once throughly kindled, hee was heard by no man to ſpeake any more, holding vp his hands ſtill ouer his head towards Heauen, euen when hee was dead,

dead, and altogether roſted, as though they had beene ſtayed vp with a prop ſtanding vnder them.

This token did God ſhew vpon him, whereby his very enemies might perceiue, that God had according to his prayer ſhewed ſuch a ſigne, as was to their ſhame and confuſion. And this was the order of this godly Martyrs execution: this was his end. Whereby God ſeemed to confound and ſtrike with the ſpirit of dumbneſſe that Frierly Locuſt which was riſen vp to ſpeake againſt him: and alſo no leſſe wonderfully ſuſtained thoſe hands which were lifted vp to him, to comfort him in his torment.

Here

Here followeth a note or two touching that godly Martyr, Sir *Iohn Old-caſtle*, Knight.

BEing asked by the Clergy, if he beleeued not in the determination of the Church?

No forſooth, ſaid he, for it is no God. In all our Creed this word *(in)* is but thrice mentioned, concerning I beleeue, *viz.* In God the Father, In God the Sonne, In God the holy Ghoſt, three Perſons, and one God, The Birth, the Death, Buriall, Reſurrection, and Aſcenſion of Chriſt hath none *(in)* for beliefe; but in him: nor yet hath the Church, Sacraments, forgiueneſſe of ſinnes, the laſt reſurrection, nor yet the life euerlaſting, nor any other *(in)* but in the holy Ghoſt.

Being

Being taxed to bee one of *VVickliffs* Schollers,

He thus answered, As for that vertuous man *VVickliffe*, whose iudgement ye so highly disdaine, I shall here auouch for my owne part, both before God and man, that before I knew that despised Doctrine of his, I neuer abstained from sinne. But since I learned thereby to feare my Lord God, it hath I trust beene otherwise with me: so much grace could I neuer finde in all your glorious instructions.

After sentence pronounced against him, being committed to the Tower, hee escaped thence into Wales, where he liued foure yeeres: at length being taken by the Lord *Powis*, he was brought vp to *London* in the yeere 1417. who had sentence againe to be carried to the Tower, and thence drawne thorow *London* to the new

new Gallowes in Saint *Giles* without Temple-barre, and there to be hanged, and burned hanging, which was accordingly executed. As is to bee ſeene, Acts and Monuments. *Fol.* 592.

A note of Maſter *Iohn Glouer*, Brother to Maſter *Robert Glouer*, Martyr.

SO it pleaſed God to lay his heauy hand of inward afflictions vpon this man, that though hee ſuffred not the paines of the outward element of fire as his brother and other Martyrs did; yet if we conſider what inwardly in ſpirit and minde he felt and ſuffred, and that ſo long a time, hee may well be counted with his Brother *Robert* for a Martyr. Yea, in compariſon, may ſeeme

to

to be chronicled for a double Martyr.

For as the ſaid *Robert* was ſpeedily diſpatched with the ſharpe and extreme torments of materiall fire in a ſhort ſpace, ſo this no leſſe bleſſed Saint of God– what ſorrowfull torments, what boiling heats of Hell fire in his ſpirit inwardly he felt and ſuſtained, no ſpeech outwardly is able to expreſſe. Hee being young (ſaith Maſter *Fox*) I was once or twice with him, who partly by his talke I perceiued, and partly with mine owne eyes ſaw to be ſo worne and conſumed by the ſpace of 5. yeeres, that neither almoſt any brooking of meate, quietneſſe of ſleepe, pleaſure of life, yea and almoſt no kinde of ſences was left within him. And doubtleſſe I haue greatly wondred ofttimes at the marueilous workes of Chriſt ſhewed vpon

on him, who vnleſſe he had beene relieued betimes, his poore diſconſolate ſeruant ſo farre worne; with ſome opportune conſolation now and then betwixt, it could not poſſibly haue beene, that he could haue ſuſtained ſuch intolerable woe and torments. And yet the occaſion thereof, was not of ſo great moment and weight. But this we ſee common among holy and bleſſed men, how the more deuoute and godly they be, hauing the feare of God before their eyes, the more iealous and ſuſpitious they are of themſelues: whereby it comes to paſſe, that often they are ſo terrified and perplexed with ſmall matters, as though they were huge Mountaines: whereas contrarywiſe, others there bee, whom moſt hainous and ſore offenſiue crimes in deed, doe nothing moue at all.

The

The occasion hereof was this, that hee being first called by the light of the holy Spirit to the knowledge of Christs Gospell, and had receiued a surpassing sweet feeling of Christs heauenly Doctrine therein, his minde, after that a little falling to some cogitations of his former affaires belonging to his vocation, began by and by to misdoubt, vpon the occasion of those words, in *Heb.* the *6. It cannot be that they which were once inlightned and tasted of the heauenly gift, &c.* yea fully to perswade himselfe that he had sinned against the holy Ghost, so as if hee had beene in the deepest pit of Hell, he could almost no more haue despaired of his saluation—

In comparing now the torments of all Martyrs with his paines, I pray you what fiery flames of punishment would he

he not willingly haue ſuffred, to haue had ſome time of refreſhing? Such was his intolerable griefe of minde, *that although he could take no ioy in his meate, yet was he compelled to eate againſt his appetite, that the time of his damnation (as he thought) might be deferred, ſo long as hee might, thinking with himſelfe no leſſe, but that he muſt needes bee throwne into Hell, the breath being once out of his body.* Albeit Chriſt, as he imagined, pitied his caſe, yet as he conceiued, could not helpe, becauſe the word was paſſed vpon him, *It cannot be, &c.*

And this I rehearſe of him, not ſo much to open his wounds, as that by his example all wee with him may learne to glorifie the Sonne of God, who ſuffers none to bee tempted aboue their ſtrength, but ſo tempers and ſeaſons the bitterneſſe of theſe euils, that what

what ſeemes to vs intolerable, not onely he doth ſweeten and allay the ſame, but alſo turneth it, further to our commodity, then we can preſently conceiue off. Which well appeared in this good ſeruant of God, and as I thinke in no man more. For albeit hee ſuffred ſuch ſharpe aſſaults many yeeres: yet the Lord, who mightily preſerued him all the while, not onely at laſt did rid him out of all diſcomfort, but alſo framed him thereby to ſuch mortification of life, as the like lightly hath not beene ſeene, in ſuch ſort as he being like one placed in Heauen already, and dead to this world, did both in life and meditation, lead a life altogether celeſtiall. The moſt part of his lands he diſtributed to the vſe of his Brethren, and committed the reſt to the guiding of his Seruants and Officers, where.

whereby hee might the more quietly giue himſelfe to his godly ſtudy, as to a continuall Sabbath of reſt. This was about the latter end of King *Henries* Raigne, and continued a great part of the time of King *Edward* the ſixt.

After this, in the perſecuting dayes of Queene *Mary*, as ſoone as the Biſhop of *Couentry* heard the fame of this *Iohn* aforeſaid, being ſo ardent and zealous in the Goſpell of Chriſt, eftſoones hee ſent his Letter to the Maior and Officers of *Couentry* to apprehend him. But it chanced otherwiſe by Gods Diuine prouidence, diſpoſing all things after his ſecret pleaſure, —who ſeeing his good Seruant broken and dryed vp with ſo many extraordinary torments, would in no wiſe heape too many ſorrowes vpon one poore ſilly wretch: nor would

would commit him to the flames of fire, who had beene already baked, as you would say,& scorched with the sharp flames of inward afflictions. And therefore in stead of apprehending him, it came to passe that his Brother *Robert* (being both stronger of body, and better furnished also with more helpes of learning to answer the aduersary, being a Master of Art in *Cambridge*) should sustaine the conflict.

For as soone as the Maior of *Couentry* had receiued the Bishops Letter for the apprehension of Master *Iohn Glouer*, he sent forthwith a priuy watch-word to the said Gentleman, to conuey himselfe away, who was no sooner departed out of the house, but the Searchers in the sight of the Sheriffe and others, rushed in to take him. But missing of him, one of the Officers going into

into an vpper chamber, and finding his Brother *Robert* lying on his Bed, and ſicke of a long diſeaſe; was by him incontinently brought before the Sheriffe: which Sheriffe did what he could to diſmiſſe him, ſaying hee was not the man for whom they were ſent: yet being feared with the ſtout words of the Officer contending with him to haue him ſtayed till the Biſhops comming, hee was againſt his will conſtrained to lay him faſt till the Biſhop came.

Heere follow ſome Obſeruations concerning Outlandiſh Martyrs.

THomas Grauel being asked of one of his friends, to what death he was adiudged, anſwered, *I know well, ſaid he, that I am condemned to dye, but I am regardleſſe to what manner of death, knowing aſſuredly that God will aſſiſt me, let the torment bee what it will.*

A Prayer fit to bee vſed by ſuch as are to anſwer in and for the defence of the truth, compoſed by *Geofrey Guerin*, Martyr.

O Lord God, which art the fountaine of all wiſedome and knowledge, ſeeing it pleaſeth thee to call mee at this time to make confeſſion of my faith, and to defend thy truth, inlighten (thou Lord) mine vnderſtanding, which in it ſelfe is full of darkeneſſe: confirme and ſtrengthen my memory, and grant that the things which I haue heard, read, or learned out of thy holy Word, may now be ſuggeſted vnto me afreſh by thy bleſſed and holy Spirit. O prepare thou my heart and tongue to ſpeake boldly and

freely, and yet in all reuerence and humility, that which beseemeth me. Let neither the flatteries of the world, the subtleties of Satan, nor counsell with flesh and blood, euer turne me at all from that obedience which I owe to the bearing witnesse to thy truth; and confession of thy Christ. Imprint in my heart, deare Father, I pray thee for Christs sake, those precious promises which thou hast made in thy Gospell to all such as in vprightnesse of heart shall confesse thee, before the Princes and Potentates of this world, assuring me, that thou herein wilt be both God and guide vnto me, Amen.

Certaine

Certaine reasons why the faithfull ought neither to feare nor shun going to prison for the Gospels sake, by *Iohn Moral*, Martyr.

LEt vs not, my Brethren, feare the Prisons, seeing they are Christs Schooles and Colledges wherein Gods children learne their Fathers Lesson. There we finde him true in his promises. Peraduenture you may haue proued as much by experience sundry waies, but hee manifests himselfe in no sort comparably to his children as in the Prison. There he giues them courage to ouercome darkenesse, odious sauours, bonds, hunger, thirst, cold, mockes, stripes, torments, tortures, &c. In a word, our prisons are Schooles

of defence, where we learne how to ward off al the blowes that the World, Fleſh, or Deuill would foile vs with: All, which wee learne of our Maſter and Captaine Chriſt, who enables vs both with will, skill, and ability to giue them the repulſe— In theſe Priſons we are quit of the vaine allurements of the World. Here we are freed from feare of meeting Idols in the ſtreets. Here may we without checke call vpon God, and ſing Pſalmes vnto him. *So as Priſons for theſe reſpects are rather little Churches then Priſons.* And therefore let vs not refraine to heare Sermons for feare of going to priſon.

A ſweet conſolation for ſuch as are condemned to dye for the truth, pronounced by *Giles Tilleman* to *Iuſtus Iuſberg*, the night before he ſuffred.

GOod God, ſaith he, how wonderfull are thy Diuine ſecrets! You ſee here, *Iuſtus*, our deare brother and fellow Priſoner to be caſt and condemned, before the Iudgement Seat of Man, forſaken, and ready to be taken away as the off-ſcouring and dongue of the Earth: but we notwithſtanding, my Brethren, ought to hold and eſteeme him for the deare childe of God, according to the decree of the heauenly Father: you haue all heard from his mouth the

*confeſſion of a true and right worthy Chriſtian, an euident Argument of that conſtancy & fortitude wherewith God hath endued this holy confeſſour, *rather to ſerue vs for matter of imitation, then any large commendation.* We ought not to be offended for the Worlds iudgement, or for the low and abiect degree of our Brother, if you diligently call to minde the ſuffrings of our Sauiour, whom wee ought to follow ſtep by ſtep. It is written of him, that we haue ſeene him ſmitten of God, and that for our ſinnes: which giues vs to vnderſtand, that hee ſuſtained more terrible torments, then if all the World and Hell it ſelfe had combined in one, to deuiſe all the inſtruments of cruelty. Now the Diſciple is not aboue his Maſter, ſaith our Sauiour. If the World hate you, it hated mee before you.

This

* Which in effect was this: Brethrē, you ſee that my end approacheth, which howſoeuer I feare as a man, burthened with this body of ſin; yet am I reſolued as a Chriſtiā, ioyfully to endure it, being aſſured that all my ſins are faſtēed to the Croſſe of my Lord Ieſus Chriſt,

This is the condition of Christians, which if euer; those who now professe Iesus Christ, doe taste and feele. We then repute *Iustus* our Brother, a most happy creature, in that you see him so strong in the Lord, and in the power of his might, that he esteemes as dongue whatsoeuer this present life affords, that he may continue stedfast in the pure profession of the Doctrine of God. Oh my Brother, continue to confesse with constancy the truth of God, according to thy good beginning, euen to thy last breath. This godly man hauing finished this his exhortation, turning him towards the standers by, said, *Brethren, let vs, I pray you, prostrate our selues, in commending the soule of this our Brother into the hands of God:* and thus began he his prayer.

on whose mercy I wholly cast my selfe.

Euerliuing and eternall

God, Father of our Lord Ieſus Chriſt, who beholdeſt our hearts, gouerneſt our actions, and heareſt the prayers of thy poore diſtreſſed ſeruants, wee are all here before thee calling vpō thy Name, being aſſured by the meanes of our Lord Ieſus Chriſt, that thou wilt hearken to our requeſts, and grant what wee in his name ſhall aske of thy bounty & liberality. We now intreat thee of thy good pleaſure to confirme and ſtrengthen the ſoule of this thy ſeruant, euen vnto his laſt gaſpe: and when that laſt houre ſhall come, in which he is to glorifie thee by yeelding vp his body a Sacrifice, that thou wouldeſt receiue his ſoule pure and ſpotleſſe into thine eternall ioyes. The Prayer ended, *Iuſtus* vſed this ſpeech, *I feele a light which refreſheth me with ioy, farre about that I am able to expreſſe, deſiring nothing*

nothing more now, then to be dissolued, and to be with Christ.

The Prayer which *Baudicon Oguier* vsed when hee was apprehended.

NOt onely now, Lord, to be a Prisoner for thy sake, but giue mee grace also that I may boldly confesse thy holy truth in all purity before men; and seale it with this body burnt to ashes, for the edification of thy little flocke.

A memorable example of Gods iudgement vpon one that for feare of death fell from the confession of the truth.

A Certain Priest hauing recanted, one *Philbert Hamelin*,

melin, who had beene lodged in the Priests house, and was by the said Philbert (as hee thought) soundly conuerted, endeuoured all hee might the recouery of his Host: but perceiuing that he had indeed renounced Iesus Christ, said vnto him the day he was freed out of bands, O more then wretched Caitife, is it possible that for the sauing of thy life for a few daies, thou hast thus forsaken the Truth? Know therefore, that howsoeuer by your cowardlinesse you haue escaped a corporall fire, that you shall not thereby lengthen your daies, for you shall dye before me: nor shall the Lord fauour you so much as to dye in his quarrell, but shall be an example to all the Apostates. Hee had no sooner ended his speech, but the Priest going out of the prison, was slaine by two Gentlemen, which bare

This Philbert Hamelin was alsoburnt at Burdeaux, his tongue being first cut out, who yet by the lifting vp his eyes to Heauen, expressed much constacy, and ioy in the holy Ghost.

bare him ſome old grudge, which fact being related to *Hamelin*, he auouched that he was altogether ignorant thereof, and that whatſoeuer hee ſpake, proceeded meerely from the Spirit of God, who had directed his tongue (as it ſeemed) to pronounce vpon him his definitiue ſentence. Whereupon hee then gaue ſuch a fruitfull exhortation concerning the prouidence of God, as awakened the conſciences of many who by meanes thereof were wonne to the Truth.

Good, whileſt we are at liberty, to learne the Pſalmes of *Dauid* by heart.

Archambaut Seraphon out of a Letter to his wife, at the latter end thereof. My Bre-

Brethren, ſaith he, I beſeech you in the Name of God, to learne, oh that you would learne *Dauids* Pſalmes while you haue time and leaſure: for when you ſhall be ſhut vp into darke priſons, you ſhall not then haue either in a ſmall or great letter to ſee how one part depends on the other. Of this I tell you to my great ſhame, for if I ſhould ſay I was not often forewarned thereof, you know the contrary. Nor know I now what to doe, but euen to humble my ſelfe before the Lord, crying to him, and ſaying, Mercy, mercy, Lord haue mercy vpon me. O how happy is hee who hath ſtored himſelfe with faith and knowledge, as oyle in his veſſell, againſt the comming of the Bridegrome!

Oh my friends, I doe you to wit, that albeit my Keeper vſeth all the extremity he can againſt

againſt me, to puniſh me, yet the Lord ſends in vnto mee plenty of ſpirituall conſolation, yea, and of corporall food alſo in abundance: *and my hope and confidence in God is, that he ſhall ſooner bee weary of puniſhing, then I of ſuffering.*

Conſolation ſent in of God.

Being required by his Iudge to ſubſcribe to his confeſſion, he anſwered, Yes, yes, ſir, *I am ready to ſigne it, not onely with Incke, but alſo with my blood.*

God can turne the hearts of ſuch as haue vexed vs, to miniſter comfort vnto vs.

YOu heard a little before how this mans Iaylor did his vtmoſt to adde affliction to his bands, but ſuch was his ſweet carriage of himſefe before his aduerſaries, that not onely his Iaylor relented into teares,

teares, but in the euening comes himſelfe into his priſon, vſing what arguments he could, to comfort him, ſaying, Be not afraid, God will ſtand by you, nor ſhall they doe you that hurt, which you thinke they will. The Martyr anſwered him, I am of good comfort, I thanke God, being ready to ſuffer what it ſhall pleaſe him to lay vpon me; *If life, life bee it; if death, death bee it.* And ſo hee bade me good night, praying for me as he went, and I alſo for him, that God would be merciſull vnto him. Brethren, it is ſcarcely to bee imagined, with how great conſolation God furniſheth vs withall, which maketh vs ſo ſtrong and ioyfull; that death, ſword, Gibbet and fire, ſeeme to be nothing vnto vs.

A good ſpeech of a good Wife, ſent in a Letter to her Husband, who ſuffred for the truth at *Lyons.*

THere is one paſſage in your Letter, ſaith her Husband, which doeth not a little comfort me, namely, that albeit you are loth to leaue me, *yet you had rather haue no Huſband at all, then to haue one that ſhould betray the cauſe of Chriſt.*

His name was *Clau. de de la Caneſiere.*

The foundation of the true Church.

WIlliam *Neel* being aſked at the Stake, what was the foundation of his Church, and who were the anci-

ancient Fathers, cryed, saying, *Ieſus Chriſt, Ieſus Chriſt, and his Apoſtles*, and ſaid no more.

The humility and conſtancy of a Martyr, was the meanes to conuert his Executioner.

Simon Laloé hauing receiued his ſentence to dye, as the executioner came into the priſon to binde him, and to bring him to the place where he was to ſuffer, *Simon* with a ioyfull countenance receiued him, and entertained him with this ſpeech, *My friend, I neuer looked on any which gaue mee ſo good content as your ſelfe*, with other words beſides, ſo as the man burſt out into teares being in the cart with him; who full ſore againſt his will proceeded to execute him. *Simon*, before hee tooke his death, prayed

prayed with great vehemency of ſpirit for his enemies, and then ſuffred the extremity with great Ioy: concerning whoſe martyrdome the executioner called *Iaques Silueſter* tooke it ſo to heart, and confirmed him in ſuch wiſe in the truth, that he reſolued vtterly to giue ouer this baſe condition, and neuer more to ſhead innocent blood: ſo as a while after hee gat him to *Geneua*, there to liue as a Profeſſor of the Goſpell. Theſe with other ſignes of his true conuerſion were teſtified by credible perſons, who were not onely preſent at the death of the ſaid Martyr, but had conference afterwards with the ſaid Maſter *Iames Silueſter*, helping to comfort and confirme him, and to reſolue his doubts he had about obtaining forgiueneſſe of his ſo many offences, but eſpecially touching innocent

cent blood, which he as a wofull instrument had shed.

Why the Martyrs made their appeale from an inferiour, to a higher Court.

NOt so much, saith the Story, to escape the sentence of death, but that they might thereby the more fully publish and set forth the Doctrine of the Sonne of God before the great Ones of the World, as also that they might haue the vse of their tongues (which otherwise were vsually cut off) to glorifie God withall while they liued.

At the Stake he lifted vp his eyes to Heauen, and so held them fast fixed euen to the death, and notwithstanding the vehemency of the fire, he moued

moued no more, then if he had felt nothing, whereat all the people were astonied: the talke also went that one of the Parliament should say, *that if the Lutherans dyed thus, it would doe their cause more hurt then good.*

The fruit of Constancy.

IT so happened that a poore Sherman being imprisoned for the truth, was through weakenesse turned from holding fast that which hee had professed, and therefore at the burning of one *William Allencon*, was condemned to recant, and to be present at his death. When the day was come, that the said sentences should bee put in execution, the Lord assisted the said *Allencon*, so to recall this poore man by his earnest

neſt exhortations and example of conſtancy, that he receiued new courage, and requeſted the Iudges, that either hee might be ſent backe againe to priſon, or elſe that hee might be burned with the ſaid *Allencon*, meaning to make no other recantation than by his death, confeſſing the ſame truth as *Allencon* did. In this conſtancy dyed theſe two Martyrs of Ieſus Chriſt. *Allencon* the 7. of Ianuary, the other the Tueſday following, the 10. of the ſame Moneth, in the yeere 1554.

A Confeſſion of Faith written by *Chriſtopher Smith*, Miniſter, and Martyr, directed vnto the faithfull Congregation in *Antwerpe*, fit for all Chriſtians to reade for their edification in Chriſt Ieſus: eſpecially concerning the Doctrine of the two Sacraments: Baptiſme, and the Lords Supper.

THe bleſſed Apoſtle Saint *Paul*, in his Epiſtle to the *Epheſians* tells vs, that there is but one Lord, one Faith, one Baptiſme, one God and Father of all: ſo doe I here declare and confeſſe, that there is but one eternall life, into which none can enter, but by one way, there being but one Sacrifice, by which reconciliation is purchaſed, by one Mediator

ator Ieſus Chriſt: Soueraigne High Prieſt, according to the Order of *Melchiſedech*: the onely King of Kings, Lord of Lords, the onely Doctor, Paſtor, and true Prophet of his Church. For which cauſe he is rightly called Ieſus, that is to ſay, Sauiour: For hee ſhall ſaue his people from their ſinnes.

This our Sauiour is true God, of the proper eſſence and ſubſtance of his heauenly Father, begotten before all Worlds, being the expreſſe Image of his Perſon, of the ſame ſubſtance, wiſedome, power, and eternity. Who when the fulneſſe of time was come, was borne of an holy and pure Virgin, called *Mary*, by the vertue and operation of the holy Ghoſt, ſhee not knowing a man, being made in all things like vnto vs, ſinne onely excepted, ſo as now he is,

is,& ſo remaines true God and true Man in one Perſon, of whom, by whom, and from whom, wee receiue all things which appertaine vnto eternall life. In him we liue, moue, and haue our being. He is the doore of the Sheepe, the way, the truth, and the life. Hee is the head and foundation of his Church, and of euerlaſting ſaluation.

By faith wee are ingrafted and incorporated into him, as the members into the head, as the branches of the Vine, into their ſtocke and rootes. The fruits we bring forth are his, the workes we doe, being the workes of the Spirit, are his. For without him, we can doe nothing. And as the branch in the Vine is fruitleſſe, vnleſſe it abide in the Vine; ſo is it with vs in like manner, if wee remaine not in Chriſt.

Now albeit Ieſus Chriſt our

head be ascended into Heauen in regard of his bodily presence, and is set downe at the right hand of his heauenly Father, yet hath he neither left nor forsaken his Church, but gouernes, orders, and directs it by his holy Spirit: with which Spirit the Ministers of the Gospell being endued, they thereby preach and publish the Word of God, to the edification of the Church: so as, whoso heareth them, heares Iesus Christ, and who so reiects them, reiects Christ himselfe.

The same good Lord Iesus Christ, for our greater consolation (knowing the infirmity of our faith) hath left vs signes and memorials of his grace, and simdry benefits to be vsed in his Church to the end of the World: that by them, as by Diuine exercises, our faith might bee more augmented, for-

fortified, and ſtrengthened.

The ſeales of grace commonly called Sacraments, are not many in number, but are onely two, to wit, Baptiſme, and the Lords Supper. By Baptiſme we are receiued into the holy Church, as Citizens with the Saints, and of the houſhold of God. By the Supper of the Lord, we are nouriſhed vp, and our ſoules fed vnto eternall Life. In Baptiſme wee are waſhed from our ſins: it being the Lauer and Bath of our Regeneration and Renouation, in the blood of our Lord Ieſus Chriſt. In it, God renues and confirmes to vs his Couenant, which he formerly made with *Adam*, *Abraham*, *Iſaac*, and *Iacob*. The Couenant is not changed, but the ſigne onely, namely, the knife, into water: and the Circumciſion or cutting of the fore-skin, into Baptiſme or waſhing. Chriſts

Blood being ſhed, no blood now muſt be ſhed. Water is now onely the ſigne of the waſhing away of our ſinnes, which alone ſets forth the vertue of Chriſts Blood ſhed. Nor are the aged and growne in yeeres onely called to the Communion of this Diuine Seale of the Couenant: but alſo little Infants new borne, to whom as to the other appertaines this ſigne of the Couenant alſo; as in times paſt Circumciſion belonged to the Children of the Iewes. For this cauſe Chriſt commanded that they ſhould bee brought vnto him, ſtiling them Heires of the Kingdome of Heauen, *Mat.* 19.14. For this cauſe alſo, the Children of Beleeuers are called Holy, by St. *Paul*, 1. *Cor.* 7.14. Seeing the promiſe of ſaluation in Chriſt, belongs to them, as ſaith S. *Peter*, *Act.* 2.39. And therefore the Apoſtles

ſtles baptized whole Families, *Act.* 16. 15. As *Abraham* circumciſed all his houſhold, *Gen.* 17. 23. And as Circumciſion was giuen but once, ſo ought we to be but once baptized. The dignity of the Miniſter auailes nothing here, but the ordinance and inſtitution of Chriſt onely. For *Iudas* alſo baptized, preached, and wrought miracles, as well as the reſt of the Apoſtles. The Prieſts of *Baal*, and Idolaters circumciſed children, as well as the Sons of *Aaron*, to whom it was of like effect. All ſuch who are of age, and haue not yet beene baptized, ought to be inſtructed and taught, and muſt then make profeſſion of their faith, before they receiue Baptiſme. None are therefore condemned ſimply for want of Baptiſme, but for contemning Baptiſme, which is the ordinance of God. As St. *Bernard*

and St. *Auguſtine* both auerre. *Bern. Epiſt. 70. Auguſt. lib. 3. de quæſt. Vet. Teſt.* Otherwiſe we ſhall make of Water, an Idoll. In the vſe of Baptiſme we reiect all vaine needleſſe Ceremonies, and whatſoeuer ſuperſtitious rights that are added to the ordinance of Chriſt, to obſcure it withall.

That we fall not to forget the painefull ſuffrings and death of Chriſt, with the conſequents thereof, or, that by diſtruſt and vnbeliefe we bee not drawne to ſeeke ſaluation by vnlawfull helpes, our Lord Ieſus Chriſt hath ordained the other Sacrament of his Body and Blood, to be giuen and receiued, in remembrance of his bitter death and paſſion, and ſo of that Sacrifice which he once offred for vs vpon the Croſſe, for the remiſſion of our ſins. As by the courſe of nature wee are onely once borne,

borne, and no ſooner borne, but we haue need daily of corporall food; ſo being once borne of Water and of the Spirit, we haue daily need of ſpirituall nouriſhment, that thereby wee may grow to a perfect man in Chriſt. To which end the Body and Blood of Chriſt ſerueth, which in this Sacrament are giuen vs for our ſpirituall meat and drinke. Now as wee haue in Baptiſme water for a naturall and viſible ſigne, ſo haue wee in the Supper, the naturall and outward ſignes of Bread and Wine, which doe aſſuredly ſeale vp vnto vs, the ſupernaturall, ſpirituall, and inuiſible meate and drinke of the ſoule, which by faith wee receiue, and are made partakers of.

For this cauſe the outward ſignes beare the name of the Body and Blood of Chriſt, e-

uen as the Rocke in the Wilderneſſe is called Chriſt. And that we might the better bee put in minde what things theſe ſignes ſeale vp vnto vs, and what they preſent and exhibit to our outward ſences, this is the reaſon why they beare the names of the things which they ſhadow out, and repreſent. Thus the Paſchall Lambe is called the Lords Paſſeouer: and the Cup, is called the New Teſtament, becauſe (as ſaith *Fulgentius*) it ſhadowes and repreſents it forth vnto vs. Theſe Sacramentall expreſſions haue alwaies beene thus vnderſtood in the Chriſtian Church: as in the writings of *Tertullian*, *Auguſtine*, and *Ambroſe*, &c. may be ſeene.

But as Chriſt deceiues none, ſo giues he not in the Sacraments any idle or empty ſignes to beguile vs with. For euen

euen as we receiue true Bread and true Wine from the hand of the Minister, so doth Iesus Christ make vs thereby truely partakers of his Body and Blood, vnlesse we by our owne vnthankfulnesse and incredulity reiect and despise the same. For this cause S. *Paul* calls the holy Bread broken, and the holy Wine powred out, the Communion of the Body and Blood of Christ, 1. *Cor.* 10. 16. Now to accomplish this Communion; there needs no Transubstantiation, nor any mutation of the Bread, nor any confusion or mingling of the Body of Christ with the Bread. For this holy Banquet was not ordained, that the Bread should be turned into the Body of Christ, but for our sakes; namely, that wee thereby might partake Christ with all his gifts, riches, and benefits,

and ſo be made one body and fleſh with him. Which to effect, it is not expedient that he ſhould come downe vnto vs by any corporall or bodily preſence of his fleſh or blood. For as Man and Wife vnited together by the band of Matrimony, are one body, and one fleſh, though far diſtant each from other: ſo is it betweene Chriſt and the Church his Wife; who although in reſpect of bodily preſence, they be ſeuered one from another, yet doth not the Church ceaſe for all that to bee fleſh of the fleſh of Chriſt her Husband, and bone of his bones, becauſe they are ioyned together by the band of a ſpirituall marriage. For Chriſt by his Spirit dwels in the heart of euery true Beleeuer, and ſo alſo haue all the Faithfull their conuerſation (in ſpirit by faith) with him in Heauen, where he

hee ſits at the right hand of God his Father. Thus we conceiue Chriſt to be with them one body and fleſh; and bone of their bone, and alſo of the ſame blood. And therefore they groſly erre, who being ignorant of the Sacramentall words, doe take as Saint *Auſtin* ſaith, the ſigne for the thing ſignified: *Auguſt. lib. Doct. Chriſt. cap.* 5. by not lifting the eyes of their minds higher then the externall and outward ſignes, which were ordained, that men clothed with fleſh and blood, weake and earthly, might by meanes hereof be carried vp to things inuiſible, which the Sacraments doe ſignifie. What need we then make Idols of theſe outward helpes, or to attribute to them more then is requiſite? And yet we muſt beware that we neither neglect nor contemne them, which

which wee ſhall then warily doe, when wee vſe them according to his inſtitution who ordained them. The outward Elements doe not ſaue vs: it is faith in Chriſt that quickens and ſaues vs, not the externall helpes.

Loe here, my Brethren in Ieſus Chriſt, my beliefe, wherin I purpoſe to liue and dye. And though an Angel from Heauen ſhould come and tell you the contrary, yet doe not yee beleeue him. The Lord confirme you in his Truth, *Amen*. Pray to God for mee alſo, that I may ſtand ſtedfaſt in the Truth by the power of his holy Spirit. Out of Priſon Iuly the 9. 1564.

Iohn Filleul, Iulia Leueile, who were burned at a place called Saint *Piere la Mouſtier* in *France.*

THeſe two conſtant Martyrs being threatened if they conſtantly perſiſted, to be burned aliue, and to haue their tongues diſmembred; or otherwiſe, onely to be ſtrangled, and to haue the vſe of their tongues: contemned the offer, ſaying: You would faine haue vs to renounce our God, for ſauing our ſelues from a little paine, but it ſhall not be ſo. And looking one vpon another, ſaid, *We are ready not to loſe one or two of our members, but the whole body, and to be burned and burned againe in the defence of the Truth:* for which torment, that ſhall laſt but for a mo-

moment of time, wee ſhall be eternally bleſſed.

An Officer preſenting them a Crucifix which he put into each of their hands, not hauing their hands at liberty, they threw it from them with their teeth, ſaying, that they were now to beare a more noble and excellent Croſſe then that. Whereat the Officer being highly offended, commanded them to offer their tongues to the Executioner to bee cut out, which they willingly did.

In theſe two Martyrs the Lord manifeſtly ſhewed to the ſight and knowledge of all the beholders, that hee hath not tyed the faculty of ſpeaking to the inſtrument of the tongue. For being depriued of the vſe of them, the Lord notwithſtanding reſtored to them ability of ſpeech, in ſo much as they were heard to vſe

vſe theſe words at the Stake, *We now bid adiue to ſinne, to the world, the fleſh, and the Deuill; they ſhall neuer vex vs more.* And whilſt the Executioner was putting Brimſtone and Gunpowder to them, *Fillenl* ſaid vnto him, *Salt, and ſalt thorowly, this vile fleſh!* After the fire was kindled, and had riſen to their faces, they were forthwith changed, without any apparance of the ſtirring of their bodies.

Here

Here follow a few ſhort Sentences which *Tertullian* and others wrote in the defence of the Chriſtians.

Chap. I.

This Doctor, the firſt among the Latine Fathers, liued in the yeere of Grace, 200.

IT is not permitted to Chriſtians, to haue their cauſe publikely heard, yet if the hatred bee ſo great which is borne againſt them, that it hinders their cauſe to bee heard, at leaſt let it be lawfull for them to manifeſt the truth of their cauſe ſecretly by writing: which otherwiſe hath no plea for it ſelfe, in regard of it's owne condition, which is

is to bee as a poore Stranger here on earth, and how easie a matter is it for Strangers to be encountred with Enemies?

Now thus are our aduersaries affected towards vs, that they condemne our cause, before it bee heard; which if it were equally heard, could not be condemned by them. But is there any thing more vniust, then to hate that which is not knowne? Seeing then men hate what they know not, why shall it not be granted to vs to follow what we know, and being knowne, could not be so maligned as it is? Truely this is a great fault, which plainely appeareth among men, in that they proclaime thorow City and Country, that Citties are besieged by reason of the Christians; and, say they, that now euery Sexe, Age, Condition and Estate, take vnto them the title of a Christian. And yet that which moues them so

ſo to doe, is not iuſtly weighed of them who finde the fault. Moreouer, the blindneſſe of men appeares in this, that they accuſe vs to be euill doers: *but the cauſe of Malefactors is heard, ſifted, and pleaded; onely to Chriſtians it is denyed; not being ſuffred to vtter that which would make their cauſe vnderſtood; nor to defend the Truth*; which hinders the Iudge from ſhewing himſelfe iuſt.

CHAP. 2.

YEt this falſe rumour runs for currant, that the Chriſtians kill and then eate their owne children, and that they commit abominable inceſts: which the Iudges by force make them confeſſe whom they retaine in bands; although

though the ſame thing was forbidden by *Traian* the Emperour, to whom *Pliny* the ſecond wrote thus, *That after long inquiry, he found nothing in the practice of Chriſtians but this, that they met together in the night, to ſing Pſalmes to Ieſus Chriſt and vnto God, to conferre about Religion, forbidding Whoredome, Adultery, and all other vices.*

Chap. 3.

BVt ſeeing the Truth condemneth that which men impoſe vpon vs, their laſt refuge is, to bleare our eyes with the authority of their lawes: which ſay they, muſt not be repealed.

Chap. 4.

Chap. 4.

NOw when they ſay vnto vs, that we ought not to liue, therein they manifeſt their tyrannous gouernment, not pretending Law ſo much, as force and violence. And as touching the Law they ſpeake of, may not men faile in framing of Lawes, and therefore correct and repeale what they haue enacted? Doth not experience daily manifeſt ſo much, that ancient Lawes are abrogated by enacting of new?

Thence it followes, that neither length of time, nor authority of the Law-maker, makes Lawes to bee good, but onely ſuch as are grounded vpon iuſtice and equity.

Iuſtly may that Law then be ſuſpected for bad, if it will not ſuffer it ſelfe to be tryed: and is vniuſt, if not being examined, it yet takes place.

Chap. 5.

As for antiquity, against which you tell vs, wee Christians transgresse; you make it your god: *and yet your selues from day to day liue as you list, holding that fast, which ye ought to forgoe, forsaking that which ye ought to retaine.*

Now to your slanders I answer, that we are accused of horrible impieties committed by vs in secret. They say we kill little children: and when the banquet is ended, and the candles put out, that we commit all abominations.

We are often surprized in our meetings, violence is often offred vs in our Congregations: but who euer found amongst vs, children wallowing in their blood? Let him, I say, come forth that hath seene

ſeene any ſhow of vncleaneneſſe committed amongſt vs with women, and teſtifie the ſame to our faces: yea, had any ſuch villanies bene found, would it hitherto haue beene concealed? *If you reply, that we commit them in ſecret, who then hath made you acquainted with it? If ours haue not reuealed it, how could you learne it from Strangers, who are not receiued into our Aſſemblies?*

Chap. 6.

As for flying reports, euery one knowes the nature thereof. Heare-ſay, ſeldome vtters truth; but for the moſt part fictions: yea, and that which ſometimes is truely reported, hath notwithſtanding now and then ſome vntruths mixed therewith, *either adding to,*

to, or detracting from truth.

Chap. 7.

NOw we refer our ſelues to the iudgement of theſe mens conſciences, which thus blame vs, *If it be not a thing abhoring from common honeſty, yea from the law of nature and Nations, to butcher ſilly Infants, (or as they ſay) the candles being extinguiſhed, to commit ſuch execrable villanies?*

Chap. 30.

AGaine in that it is obiected, that wee offend the Maieſty of Princes; bee it knowne vnto all men, *that we pray continually for their health; we pray that God would grant them*

them long life, constant Victories, powerfull Armies, faithfull Counsellors, good and loyall Subiects.

CHAP. 37.

MOreouer, how should wee rebell against our Superiours, seeing we patiently suffer the wrongs offred vs on all hands? How oft haue you exercised your crueltis vpon poore Christians? How oft hath the mad multitude inuaded vs, onely by their owne authority, assailing vs now with fire, then with stones? But where is the vengeance that hath beene taken by vs for all this, albeit in one night a little fire might haue sufficiently effected it: *But God forbid that such a fire kindled by men, should take vengeance of the contempt of the Doctrine of God:*

God: Alas, doe ye thinke that multitudes of men are wanting to vs? Strange Nations with warre against you, haue their Territories limited: but wee Christians are dispersed ouer all the World: your Cities, Villages, Courts, Armies, yea your Houses are replenished with those of our Profession: *onely your Temples, we leaue to your selues. So as vnlesse we were taught rather to be killed, then to kill,* we might, and that without Armies, assaile you with one conflict, *we deserue then, to be rather esteemed your Citizens, then your Enemies.*

Chap. 38.

Conceit not That then, of our Assemblies, which rather ought to be attributed to factious and seditious Conuen-

ticles: for among vs there is not the leaſt ſemblance thereof. *In our meetings we affect neither ambition, nor vaine glory.*

Chap. 39.

BVt when we meet, it is to call vpon God with one heart. In our prayers we pray for Princes, and for thoſe that gouerne vnder them: for Principalities, for Kingdomes; that in all things they may enioy tranquillity. Wee meet together to call to minde the holy writings, and to apply the ſame to the time, and our ſeuerall occaſions: our meetings are for the nouriſhing of our faith, by holy admonitions, for the increaſe of our hope, to confirme vs yet more therein, to teach and learne the Doctrine of Gods Commande-

mandements: we vſe exhortations, corrections, with the Diuine cenſures. *If any haue failed that he be excluded from Common Prayer, and from aſſembling with vs: there are appointed approued Elders who gouerne, hauing obtained this honour, by credible witneſſes, but not by bribes. For the things of God ought not to be purchaſed by money. All who are of ability, contribute ſomewhat monethly; or when they will (for none are conſtrained:) this ſo gathered, is kept for the Churches ſtocke: for we lauiſh forth nothing thereof vpon banquets or merry meetings, but the whole is imployed for the cheriſhing of the poore and needy, for the buriall of the dead, for maintaining of poore Orphanes; to breed Schollers, to releeue the aged that are impotent, and is beſtowed on thoſe who are in priſon for maintaining the truth of God. Ought this aſſembly of Chriſtians then to be ſtiled a Con-*

uenticle, in which none haue cauſe to complaine? Doe we euer come together to wrong any? Or when the Faithfull meet, ought not their Aſſembly to be ſtiled a Senate, rather then a factious meeting? This title appertaines to thoſe who conſpire againſt the godly, who ſhead innocent blood, & in the meane while alledge that the Chriſtians are the cauſe of all the euils that fall out in the World. *If the Riuer of Tyber ouerflow; or if Nilus ouerflow not, to water the Country; If there be a Dronth, an Earthquake, Famine, or Peſtilence, then by and by, kill a Chriſtian.*

Chap. 40.

NOt onely the blinde multitude reioyce at the cruelties which are exerciſed againſt vs, but euen ſome of the

the principall in authority, who rule ouer them. O yee Iudges then, who glory in killing the Christians: *Condemne, torment, and crush vs to pieces.* For seeing our God suffers vs to be thus euill entreated, *your iniustice shall set forth our innocencie. Notwithstanding be sure, that your rigor shall increase our number, seeing the blood of the Martyrs, is the seed of the Church. And as for vs, our patience which you tearme obstinacie, shall sufficiently declare, that the cause for which we suffer, is so condemned by man, that in the meane while it is approued of God.*

The same Author in his first Booke written to *Scapula* Gouernour of the Citty of *Carthage.*

THe true Christian is enemy to no man liuing, much lesse

to his Prince, whom he knowes to be ordained of his God: in which reſpect he both loueth, reuerenceth, and honoureth him. We giue honour to our King then, ſo farre as is lawfull for vs, and expedient for him: that is to ſay, as to a man vnder God, who holds whatſoeuer he hath from God, and is inferiour to none but to God.

Saint *Cyprian* in the firſt Treatiſe againſt *Demetrian*.

This holy man flouriſhed in the yeere 249.

THou ſaiſt that many complaining of vs; ſuppoſe that the wars which are often raiſed, that the peſtilence, famine, and foule weather, fall out for our ſakes, yea, that all the troubles which happen in the world, *ſhould be imputed vnto vs, becauſe we ſerue not your gods. Yet know, that it is rather becauſe our God is not ſerued by you.*

Anno-

Arnobius againſt the Gentiles, in whoſe time ſuch cruell perſecution was raiſed againſt the Chriſtians in the Eaſterne parts, that in leſſe then 30. dayes, were martyred in diuers Prouinces, about 20000. perſons, as well women as men, chiefly becauſe of the Chriſtian Aſſemblies.

This holy perſonage flouriſhed in the yeere of Grace, 286.

VVHo in the perſon of *Celius* an Heathen, recites the crimes which of old were imputed to Chriſtians, and in the perſon of *Octauius* a Chriſtian, anſwers all his ſlanders.

Thou ſaiſt our number increaſeth,

Which is no ſigne of errour, but a teſtimony of praiſe. *We are ſufficiently knowne to our*

ſelues; and the badge whereby we are knowne each to other, is innocencie and modeſty. Thus we loue one another, and know not what it is to hate. Thus we acknowledge our ſelues Brethren, the Chidren of one Father, Fellowes together of the ſame Faith, and Inheritors of the ſame Hope.

Thou ſaiſt our religious exerciſes are performed in ſecret.

But our Religion is neither hidden nor vnknowne, albeit we haue neither Temples nor Altars, we worſhip our God in ſpirit, we adore him in our heart, our care is to exerciſe our ſelues in innocencie, iuſtice, and continuall ſupplications, we flie and abhor wickedneſſe. And theſe are our Sacrifices.

But thou ſaiſt we are poore.

Our pouerty ought not to be caſt in our teeth to our diſgrace, but ſounds rather to our glory. Nor can he be ſaid to be poore, who hauing made God his riches, contents himſelfe

ſelfe with what he hath, and couets not that which is anothers. Our God contemnes vs not for our afflictions, nor is he vnable to relieue vs: but whilſt he gouernes his wiſely and louingly, he thereby exerciſeth and tryeth their patience. And as for the torments which we endure, be it knowne, that Gods true Souldier is not forſaken, though he ſuffer, nor yet in dying periſheth, or is ouercome.

This little Booke paſſed not abroad without ineſtimable fruit, & cauſed many to haue a better opinion of the Chriſtian Aſſemblies then before: yea, it ſtirred vp others to enquire more diligently into the truth of the Goſpell. Some of the Sorboniſts were not lacking to frame an anſwer to it. But it proued not, for theſe wretched men did nothing but (as they doe in all things elſe) diſcouer their ſottiſh ignorance. One of them called

Monchi, taking it for granted that we are Heretiques, who worſhip God in ſpirit and truth, bent all his diſcourſe in his Booke, to ſhew what puniſhment was due to ſuch Heretiques. Namely, that they ought to be burned, and thereupon cryed, To the fire, and to the Gibbet with them. The other, if not more bloody then his fellow, heaped vp a world of enormities together, and charged them all vpon vs. He was not aſhamed onely to affirme, that in our aſſemblies we committed Whoredome when the candles were out, but that we taught that there was no God: that we denyed the diuine and humane natures of Chriſt: the immortality of the ſoule: the reſurrection from the dead: in a word, that we denied all the Articles of the Chriſtian faith. He thus charged vs; but neuer

uer made any proofe either of one thing or of another. Hereupon he exhorted Kings and Princes to hew vs in pieces: then turned him to the people, and bids them to kill vs, without waiting for the ordinary proceeding from the Courts of iuſtice: endeuouring if he might, to fill all the world with ſlaughters and murthers. The third called *Cenalis*, Biſhop of *Auranches*, harped on the ſame ſtring, but not with ſuch vehemency as the others did before him: And yet was not aſhamed for all that to auouch that when we met, it was onely to ſatiſfie our carnall luſts, greatly complaining that the Iudges were no more eager and ſeuere againſt vs, as if hitherto they had not dealt cruelly enough with vs: which was the cauſe, he ſaid, why our numbers increaſed ſo much. A-

mong

mong other passages of his Bookes, he hath a strange, but yet a pleasant dispute as concerning the signes and markes of the true Church. For presupposing that which is a truth, that the true Church hath notes by which it is discerned from the false: neuer mentioning the Word truely preached, nor the Sacraments duely administred; hee affirmes, that the signes by which their Church may bee knowne, are Bels, for by them the people are ordinarily touled in together; But that our Church had the noise of Guns, and Pistols, by which he said we were called together, as belike it was reported among them. This taken for granted, he triumphs as if hee had won the goale, making a long Antithesis to proue that Bels are the markes of the true Church. Bels, saith hee,

Strange marks of the true Church.

ring;

ring; but Guns thunder: Bels haue a ſweet and melodious ſound, the other is full of terrour: Bels open the Heauens, Guns open Hell: Bels driue away Clouds and foule weather, the other doe gather Clouds, and are like to thundring and lightning, with many other trimme properties beſides, which he marſhals together, to proue the Romane Church to be the true Church, onely forſooth becauſe it hath Bels. This is the Paper-ſhot whereby the Faithfull are aſſailed by our great Doctors and Maſters, and the pithy anſwer they framed to the Apologie imprinted in defence of the poore priſoners.

The concluſion of all by the Author.

THat wee ſhould not too much tremble at the Saints ſuffrings, take a ſhort view thereof out of the holy Scriptures, and there thou ſhalt ſee

Iſaac mocked, *Gen.* 21. 9. *Iacob* ill entreated, *Gen.* 31. 38. to 40. *Ioſeph* falſly accuſed, *Gen.* 39. 17. and then impriſoned, *ver.* 20. An hundred of the Lords Prophets hid by 50. in a Caue, 1. *King.* 18. 13. *Iob* ſitting among the aſhes, *Iob* 2. 8. *Zacharias* ſlaine betweene the Temple and the Altar, 2. *Chron.* 24. 22. *Mat.* 23. 35. *Ieremiah* ready to die in a Dungeon, *Ier.* 38. 9. *Shadrach*, *Meſhach*, and *Abednego* in the midſt of an hot fiery Furnace. *Peter* faſt bound

bound in priſon, expecting his execution, *Act.* 12.4. *Paul* and *Silas* ſorely ſcourged, and their feet made faſt in the ſtockes, *Act.* 16.23. Of Saint *Pauls* ſuffrings, take a further view in the ſecond Epiſtle to the *Corinthians, chap.* 11. *ver.* 24. to 27. Yet this is not all; for looke and thou ſhalt there ſee, *Abel* the righteous murthered, *Gen.* 4.8. *Iohn* the *Baptiſt* beheaded. *Mar.* 6.27 *Naboth* & *Stephen* ſtoned, 1. *King.* 19.13. *Act.* 7. 59. *Iames* the Brother of the Lord, killed with the Sword, *Act.* 12.2. Beſides what is further recorded, *Heb.* 11. *verſ.* 33. to 37. *Antipas*, Chriſts faithfull Martyr ſlaine, *Reu.* 2. 13. And laſtly, ſee *Ieſus Chriſt* thy bleſſed Sauiour and mine for our ſinnes, hanging, bleeding, and dying vpon the Croſſe betweene two Theeues, *Luke* 23. 33.

Now to this our moſt ſweet Sauiour,

Sauiour, with the Father and the holy Ghoſt, be glory, honour, and praiſe, in all the Churches of the Saints, world without end, Amen.

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A Table directing to the names of the Martyrs, and to the ſpeciall matters that are mentioned in this Booke.

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